FORGERY NO Christianity:

Or, a Brief

EXAMEN

Of a late Book, published by one *T. Plant*, a *Baptist-Teacher*, under the Title of *A Contest for Christianity*, or, *A Faithful Relation of Two late Meetings, &c.*

As also, Some Animadversions on *J. Ives's* POSTSCRIPT.

And an Expostulatory Postscript to the BAPTISTS.

By Thomas Ellwood.

Jer. 9. 5. *They will deceive every one his Neighbour, and will not speak the Truth: they have taught their Tongues to speak Lyes, and weary themselves to commit Iniquity.*

Isa. 54. 17. *No Weapon that is formed against thee shall prosper; & every tongue that shal rise against thee in Judgment, thou shalt condemn.*

Printed in the Year 1674.

TO THE READER.

THat which I here preſent unto thy view, is a brief Examen of a late Book, publiſhed by one Thomas Plant, *under the ſpecious Title of a* Conteſt for Chriſtianity; *wherein he pretends to give a Faithful Relation of Two late Meetings, between the* Baptiſts *and the* Quakers: *And that his Title might end as plauſibly as it began, it is* ſubmitted to the Judgment of all Judicious and Impartial Men; *with this Addition,* Read, Conſider, Examine and then Judge.

Three Parts of Four, of the Liberty given, I have taken, to read, conſider, examine, *and there ſtopt, reſerving the judicial part to thee. Had my Opponent done ſo too (as well as ſaid it) thou hadſt had a fuller Account, and we fairer Dealing from him. But I have no Deſign to preoccupy thy Judgment, which by how much the freer it is, and leſs ſuſceptible of private Im-*

preſſes, by ſo much the more capable it is of pronouncing a juſt and even Sentence, which is all I deſire at thy Hand: yet two or three Particulars I am willing to give thee a ſhort Hint of, and that rather in this place then in the following Treatiſe it ſelf.

1ſt, *Concerning the Title of my Opponent's Book, viz.* A Conteſt for Chriſtianity. *A very fair and glittering Title, ſet out, as it were on purpoſe to draw in Gueſts. But as* Good Wine (*according to the Proverb*) needs no Buſh; *and* the Beſt Accommodations are not alwayes found in thoſe Inns which hang out the faireſt Signs; *ſo neither wilt thou find any thing in his Book, which may bear proportion to his loſty Title. The Book it ſelf begins with a Charge, exhibited by the* Quakers *againſt one of the* Baptiſts, *containing Matter of* Forgery, Perverſions, Lyes *and* Slanders:. *This was the proper Subject of thoſe Meetings; but this they would not come to the Teſt of, but thruſt us by with a rude Clamour that we are* No Chriſtians: *Of this he pretends to give a Relation, and miſ-calls it,* A Conteſt for Chriſtianity: *How much more truly and aptly might he have called it,* A Cover for Forgery, *ſince their chief Deſign and Aim was, to divert us from*

from the Proof of that Charge, whereof Forgery *was the greateſt part: To ſhew him therefore his Miſtake, in thinking he contended for* Chriſtianity, *I chuſe to let the following Treatiſe bear this Title,* Forgery No Chriſtianity.

2. *Concerning the Time of its Publication; it was about Two Moneths after the laſt of thoſe Meetings, before their* Relation *was made publick; which (if I apprehend aright) conduces not at all to its Reputation, but rather gives Ground to ſuſpect the Truth of it, and call its Credit into Queſtion: For, if (as is pretended) it was taken in Short-Hand at the Meeting, what need ſo long an Interval for the tranſcribing of Half a Dozen Sheets. I leave it therefore to thy Conſideration, Whether the Reaſon of this needleſs Delay was not, that they might have time to Cabal about it, to lay their heads together, & conſult how they might model it moſt to their Advantage; and by comparing it with thoſe which we had before publiſhed, to obſerve what to alter, what to add, what wholely to expunge, and what to tranſpoſe or tranſplace, that thereby they might be ſure to thwart the Accounts we had given, and make their own ſpeak as loud for themſelves as they pleaſed.*

3. *Concerning my preſent Undertaking; I am not ignorant, that to invalidate another's Relation, is a Work of ſome Difficulty; ſince it is not enough that I my ſelf know it to be Falſe, unleſs I am alſo able to diſprove it: To urge my own Perſonal Knowledge, would be but* (ſaith T. Plant) *to make my ſelf Judge: To compare it with our own Relation, and from the Diſparity infer it Falſe, I judge not fair nor reaſonable, but blame our Adverſaries for dealing ſo with us: To produce Teſtimonies of Perſons then preſent, would be uncertain and indeciſive, ſince it might either be queſtioned, whether the Perſons were impartial; or doubted, whether their Memories were ſufficiently retentive: I have taken that way which I conceive to be cleareſt and freeſt from Objection,* viz. To Oppoſe the Relation to it ſelf, and by ſuch Inſtances as I could gather from it ſelf, to manifeſt and demonſtrate to thy Underſtanding, that it is Imperfect, Partial and Falſe.

Now, as I have choſen to ſteer this Courſe in a modeſt Reſpect to thee, that I might not, without ſome kind of Demonſtration, obtrude my Senſe upon thy Belief (*as my Adverſary too confidently and frequently doth his*) *ſo I muſt requeſt*

requeſt of thee, That thou wilt not think, much leſs conclude, that the Exceptions which I ſhall now offer thee, are all I can juſtly make againſt their Relation; *or that I allow thoſe parts of it as True, againſt which I have not here particularly excepted: but that I therefore offer thee theſe Exceptions (not becauſe theſe are the only, nor perhaps the moſt weighty, that might be given, but) becauſe theſe are the moſt obvious and eaſie to be evidenced: For, I ſpeak conſiderately, I do really think there are not many Pages in the whole, which, in one reſpect or other, either for Adding, Diminiſhing, Tranſpoſing or Perverting, may not juſtly be excepted againſt.*

T. E.

BEfore I enter upon the Book it ſelf, I judge it neceſſary to premiſe the Method I intend to obſerve therein, which is this:

I. *A brief Account of the Occaſion and Subject of theſe Meetings.*

II. *My Exceptions againſt* Tho. Plant's Relation *of them, as being not faithfully, but imperfectly, partially and falſly given.*

III. *Some Obſervations on the moſt material Paſſages in his Relation, including alſo his Marginal Notes.*

IV. *Some Animadverſions upon* Jer. Ives's Poſtſcript.

V. *A Poſtſcript to all Conſcientious* Baptiſts.

Forgery

Forgery No Chriſtianity.

CHAP. I.

A brief Account of the Occaſion and Subject of theſe Meetings.

THE Occaſion of theſe Meetings, originally, I take to be thoſe *Dialogues*, which were written and publiſhed by *Thomas Hicks*, to *traduce and defame our Principles and Us*: of which *Injury* we being ſenſible, complained to the *Baptiſts* againſt their Brother, and called upon them *to do us Juſtice*. They thereupon, in a Meeting of *their own* appointing at *Barbican*, took an Opportunity, *in our Abſence*, to call *T. Hicks* to an Account, as they pretended, and (as far as in them lay) *acquitted* him of thoſe *Crimes* which we had *juſtly* charged upon him. This gave us Cauſe of new *Complaint*, not only againſt him, but them, by whom we had been thus *ſurprized*. And

here-

hereupon we demanded of them a Publick Meeting, to be appointed by mutual Agreement, wherein we might perſonally exhibit and make good our Charge againſt *T. Hicks*, and he perſonally make his Defence.

This, in ſhort, concerning the Occaſion. Now as briefly alſo as well I can, concerning the Subject of theſe Meetings.

In the *Epiſtle* before their *Relation*, *T. Plant* tells his Reader, That *In Purſuance of* W.P's *Offer for a Publick Meeting, ſeveral of our Friends and theirs met to diſcourſe thereabout; but they could not agree touching the Matter to be inſiſted on.* Whereupon he ſayes, *A Paper was delivered to our Friends to be communicated to* W.P. *and* G.W. which ſayes he, is as followeth.

'Whereas there are divers things charged 'by *W. Penn* & *G. Whitehead* againſt *T. Hicks* 'in two Books, one intituled, *Reaſon againſt* 'Railing; the other, *The Counterfeit Chriſtian* 'detected; intimating, as if the ſaid *T. Hicks* 'had wrong'd the People call'd Quakers, *by Forgery, Lying and falſe Quotations.* And where 'as the ſaid *W. P.* and *G. W.* or ſome other of 'the *Quakers*, did appeal to ſober People, but 'eſpecially to the *Baptiſts*, to hear and examine 'whether the ſaid T.H. *was guilty of the ſaid Accu-*

'*Accuſations or not.* And a Meting being 'therupon appointed, wherein the *ſaid Charge* 'was examined; we are fully ſatisfied that in 'all theſe material Things, then inſiſted upon, '*T. H.* hath done them no Wrong, &c.

This Paper is ſubſcribed by

W. Kiffin, *D. Dike*,
T. Paul, *T. Plant*.

The Reaſon (Reader) why I have tranſcribed ſo much of this Paper of theirs, is, That thou mayſt ſee and underſtand *from their own Confeſſion*, what *they themſelves* underſtood to be the *Ground* and *Occaſion* of *our Appeal*; *what* it was *they* appointed *their* Meeting for, and *what* it was *they took upon them* to hear and examine, viz. FORGERY, LYING *and* FALSE QUOTATIONS. FORGERY then *by their own Confeſſion*, was that *we complained* of, and demanded *Juſtice* of them for: FORGERY then, *by their own Confeſſion*, was that they *appointed* their *Meeting* to *Examine*: FORGERY then, *by their own Confeſſion*, was the *Buſineſs* depending between *them and us*. By this, Reader, thou muſt here take notice, that FORGERY was indeed the *proper Subject* to have been *diſcourſed* between *them* and *us*, at thoſe late *Meetings*, which we have had together: What Shifting and Shuffling? what Twiſting

Twisting and Twining? what Tricks and Devices were used by them to avoid this *Theam*, thou shalt also see anon.

Let this suffice to be spoken in this Place, of the Occasion and Subject of these Meetings. Let me now shew *T. Plant* one of his Mistakes, and so proceed to the next Head.

In his *Epistle* he tells his Reader, That *The Answer to the* Quakers Appeal *being publisht*, W. Penn *thereupon published a Complaint against it, in which he was pleased to make an Offer for another Publick Meeting.*

Here I must desire *T. P.* to *recollect* his *Memory*, & then I doubt not but he will find *himself under* a very great *mistake*. He makes their publishing of their *Answer* to the *Quakers Appeal*, to be not only before *W. Penn's Complaint* and *Offer* of a Publick Meeting, but also to be the Ground and Occasion of that *Complaint* and *Offer*, *which is indeed utterly untrue*; for it was, I think, well nigh a *Month* after their first Meeting at *Barbican*, before their Book call'd *The* Quakers *Appeal answered*, came forth; whereas *W. P's Complaint* against them, and *Offer* of a Publick Meeting, was published within *eight* Dayes after that Meeting, as by the Date of each will appear, the one being the 28th of *August*, the other the 5th of *September*. Besides, in that very Book

of

of theirs, call'd *The* Quakers *Appeal anſwer'd*, they take notice of this Complaint of *W. P's*, *Epiſt.* p. 9. in theſe Words: '*And whereas* '*there is a late Paper printed by Way of Com-* '*plaint of ſeveral ſcandalous Reports in City* '*and Country againſt* W. P. *and* G.W. *as if* '*they purpoſely neglected to meet the Day afore-* '*ſaid, &c.* Again in the Poſtſcript, p. 32. thus, '*Having ſeen* W.P's *Complaint, where-* '*in—he is pleaſed to propoſe for a Publick Meet-* '*ing*, &c. This puts it beyond all Doubt, that *W. Penn's* Complaint and Offer of a Publick Meeting, was publiſhed before their Book call'd *The* Quakers *Appeal anſwered*; and conſequently, That *T. Plant miſtook his Notes*, in making their Book antecedent to the Complaint, and to be the Ground and Cauſe of it. However, though I might here ſay of *T. Plant*, *In ipſo limine cadit, he ſtumbles*, as it were, *at the very Entrance*: Yet I will not extend it further, then to a *Weakneſs* of his Memory, or his *Inadvertency* in Writing.

CHAP.

CHAP. II.

My Exceptions againſt T. Plant's *Relation*, &c.

HAving in the former Chapter briefly hinted the Occaſion and Subject of thoſe *Meetings*, of which *T. Plant* pretends to give *A Relation*; my next Work is, to exhibit my *Exceptions* againſt the Relation which he hath given; in which I ſhall endeavour to demonſtrate to the Reader, that *THAT Relation* (though pretended to be *Faithful*) is indeed *Partial, Defective & Falſe*: In Order whereunto I premiſe this, That, *Whoſoever undertaketh to give a faithful Relation of a mutual Diſcourſe or Conference, ought indifferently & equally to deliver the Speeches and Sayings of each Party, according as they themſelves ſpake them, not deſignedly adding to the one, nor ſubſtracting from the other, much leſs concealing or perverting the Anſwers of either; otherwiſe his Relation cannot be faithful and true*: But that *Tho. Plant* in the Relation which he hath publiſhed, hath *not indifferently and equally* delivered the Speeches and Sayings of each Party, according as they ſpake them, but hath *concealed*

ceal'd many of their *Answers*; and consequently, that *his Relation is not faithful and true*, let the following *Exceptions* be throughly considered.

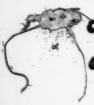
After *Tho. Plant* hath brought his Brother *Hicks* no less then 7. *pages* on his way in one entire & uninterrupted Answer, and was leading him on, how much further, I know not: He tells his Reader *pag.* 21. '*Here* W. Penn, '*and others of his Friends interrupted, and took* '*up much Time about other matters, running* '*from this first unto the third Charge*, &c.

Except. 1. In this I except against the Relation as *Defective*, and tax the Relator with *Partiality*: for he ought to have faithfully set down the particular Discourse, as it passed, whether to him it seem'd pertinent or not, that his Reader (to whom of Right it belong'd) might himself have been Judge of the matter, and not be oblieged to take it upon trust from him, who in all Probability did therefore omit it, because his Account was imperfect and faulty; or finding that it made against him and his Party, chose rather (which is worse) to conceal it. Could he find in his Heart to entertain his Reader with so *prolix a Discourse* against us, and yet think much to give him *one Line* of what we replied thereto? He sayes, *We took up much Time*: from whence may be

inferr'd

inferr'd, that *much was ſpoaken*. Now whether his be a true Relation, which of that *Much* relates *Nothing*, I leave, *Reader*, to thy Conſideration; and trace him further.

He goes on thus, *p.* 22. '*But W. Penn ſeeing that no Anſwer would be given to thoſe things till the firſt Article was concluded, He then with others of his Aſſiſtents, for a conſiderable time inſiſted upon the Form of Writing, pretending, as if this were their chief Quarrel with* T. Hicks *under this firſt Head.*



Except. 2. Herein the Relator hath been greatly to blame: *He promiſeth fair, performs nothing leſs.* In his Title page he propoſeth a *faithful* Relation; in his Preface, a *faithful* Account, & that *ſubmitted* to the Judgment of all Judicious and Impartial Men. But what is here for ſuch to Judge? *He himſelf has before hand judged, concluded and determined the Matter: We inſiſted* (he ſayes) *on the Form of Writing, pretending as if that were our chief Quarrel againſt* T. Hicks: But *in what Manner* was this inſiſted on? What *Objections* were offered *againſt* that Form of Writing? What Reaſons or Arguments to *confirm* thoſe Objections? *Not a Word of this*; and yet he calls his Relation *faithful*. Surely, if we inſiſted on it, as *our chief Quarrel*, and that too (as he ſaith) for a *conſiderable time*, *ſomething* muſt needs

needs have been ſpoaken of it; how then can his Relation be *partial*, which gives the Reader *not one word* of what we ſpake concerning it? Will he ſay, It was Impertinent; *Who made him Judge?* Was it not enough for him to be a *partial* Relator, unleſs he were alſo an *Unjuſt* Judge? Did he affect Brevity; What made him then ſo *Tedious* but juſt before in relating at large *T. Hicks*'s long winded Oration againſt us?

He goes on thus: '*But this being fully and* 'ſwer'd, *at leaſt to the Satisfaction of all the im-* 'partial *Hearers*, &c.

Except. 3. Here again the Relation is *Defective*, and the Relator extreamly *partial*. The one defective, in *omitting* this full Anſwer; the other partial, in undertaking to *determine*, that the Anſwer was full; and much more ſo, in affirming, That it was *ſatisfactory to all the Impartial Hearers*: What room, I pray, hath he here left for any judicious man *to exerciſe his Judgment*: how ſhall the Reader be able to judge, whether what we inſiſted on was *fully* anſwer'd, when he neither knows what the Anſwers were; nor, whether indeed there were any, or no? But how knows *Tho. Plant* that *the Anſwers were ſatisfactory to all the impartial Hearers*? Did *All* that were impartial expreſs their Satisfaction? And is he

well assured, that *All* they who did so express, were in very deed impartial? Why did he not insert these Answers in his Relation, that they might have been as satisfactory to *All* impartial Readers, as he saith, *they were to* All *impartial Hearers*? What Reason can be suppos'd for this Omission? Doubtless, he will not say, *These Answers were impertinent both as they were given by* his own Party, *and as himself here declares them full and satisfactory.* But, hast thou not Cause, *Reader*, to suspect, that he was really *conscious* of the *Weakness and Invalidity* of these Answers, and therefore would not venture to *submit* them to thy Judgment, but chose rather to pass them *hastily* over, and *obtrude his Sense* upon thy Belief? However, this is obvious, that *some* Answers he *confesses* were given, yet his Relation gives *None*; but instead thereof, he takes upon him to *determine*, that those Answers were *full* and *satisfactory*. Whether this be *consistent* with a faithful and impartial Relation, I leave to the Reader's Judgment, and proceed.

In *pag.* 24, 25. *Jer. Ives* proposeth a Question, '*Whether the Human Nature be a part* '*of the true Christ of God now in Heaven ma-* '*king Intercession for us*? whereunto says *T. P.* '*We could gain no direct Answer.*

Except. 4. Hence I again except against the Relation

Relation as unfairly, unfaithfully and partially written. *T. Plant* confeſſeth, an *Anſwer* was given; but ſaith, it was not *direct* to the Queſtion: Why did not he (as became a Relator) give that Anſwer, whatever it was, to his Reader, that his Reader might judge how direct and proper the Anſwer was to the Queſtion? How fain would he lead his Reader blindfold, or perſwade him to ſee with his Eyes, not with his own! But, Oh faithleſs, O ſhameleſs Man! With what Face canſt thou call this a faithful Relation, which thy own Conſcience knows to be ſo falſe and faulty? How couldſt thou judge it fair, that thy ſelf, *being a Party*, and ſo immediately concern'd as thou art, ſhouldſt *conceal* our Anſwer from the Reader, and take upon thee to tell him, it was *not direct*? Much better mightſt thou have ſubmitted thy Relation to the *Belief* of the *Credulous*, then to the *Judgment* of the *Judicious*; ſince the firſt Sort might perhaps have *Implicitely acquieſced* in thy Judgment, and have taken thy Report *upon Truſt*; whereas the latter have no Subject to *exerciſe* their Judgments on, unleſs it be to *cenſure thy Unjuſt Dealings*.

The Sum of my Exceptions againſt this Part of the Relation is, That it's very *defective and imperfect*, and the Relator therein moſt *Unfaithful* to us, and *Abuſive* of his

Reader; for he hath dropt well nigh *a Dozen* Pages together of the Diſcourſe that paſſed between them & us, and inſtead thereof hath, in about *ſo many* Lines, given the Reader an Account in *general*, what in his Judgment was the Iſſue of it. But let the Relator remember, and the Reader conſider well that Maxim, *ſub generalibus latet dolus.*

Three *Inſtances* more, by way of *Exception*, I offer to the Reader's Conſideration.

1. That of all the Diſcourſe that paſſed that Day between them and us, the Anſwers that they have given in *our* Names (if they were all put together) will amount to but about 16 Lines, whereas the Relation itſelf containeth in the whole about 12 pages, of which no leſs then 7 are ſpent in one Anſwer of *T. Hicks*: Let the Reader, I ſay, but obſerve this, *viz.* That *T. Hicks ſingly* takes up of their Relation, 7 *pages* in one Anſwer, and that the Anſwers of *All* the *Quakers* that ſpoak there (as they are ſet down in that Relation) being *All* put together, will hardly make up 16 Lines; and then let him judge whether that be a fair, an honeſt, a faithful Relation, as *T. Plant* calls it.

2. That ſuch Paſſages as were ſpoaken by any of themſelves, and proved offenſive to the Auditors, are wholy left out of their Relation,

lation, as if there had been no ſuch Thing ſpoaken; particularly, that unſeemly Expreſſion of *J. Ives*, when he call'd the *dead Body of Chriſt a Carcaſs*; which, becauſe it was ill reſented by the Auditory, is not to be found in their Relation.

3. That they have not only *left out* our Part of the Diſcourſe, but that they might ſo do, have alſo *dropt one of their own Diſputants*, namely, *R. Forguſon*, a *Presbyterian*, who in that Part of the Diſpute, which they have *Omitted*, beſtir'd himſelf in *T. Hicks*'s Defence. And truly, though his Endeavours proved inſucceſsful, they have no Reaſon to be aſhamed of the Man (though of either craving or accepting his Help, they have) whoſe Unhappineſs it was to eſpouſe *a bad Cauſe*, being much more able in Point of Learning, to have defended it, then themſelves, *if it had been defenſible*. But leaving them to give the World an Account of their engaging *ſo many contrary Intereſts* againſt us, I ſhall only here deſire the Reader ſeriouſly to conſider, whether in relating a mutual Diſcourſe or Diſpute, the *leaving out* a great Part of what was ſpoaken, and *concealing* withall the Names of the Perſons ſpeaking, be the *Property* of an *Impartial* Relator, or *conſiſtent* with a *faithful* Account, as *T. Plant*, notwithſtanding all theſe *Omiſſions*, hath the *Confidence* to call his.

Let these Exceptions suffice against the Relation of the first Meeting; and let us now Reader, a little examine the Account that is given of the second, which, though it be said to be written by one *T. Jennings* (a Person I have no Knowledge of) yet inasmuch as this is published, as well as the former, by *T. Plant*, and by him recommended as faithful, I hope he will have no Cause, to think I deal hardly with him, if I place the Defects and Errors of this to his Accompt also. To begin therefore.

In p. 74. *J. Ives* sayes, '*I will prove out of* '*several of your Writings that call your selves* 'Quakers, *that you are no* Christians. To this they make *G. Whitehead* answer thus, '*Be-* '*cause some of our Friends have writ so, is it* '*reasonable that we should all be concluded by* '*them, because some of us have writ so? there-* '*fore to conclude all are no* Christians, *This is* '*not fair.* So again, *pag.* 75. In *Jer. Ives*'s Resumption of the Answer, he reports *G. Whitehead* to have said, '*Must all be concluded to be* 'No Christians, *because some have written re-* '*pugnant to* Christianity?

Except. 1. In this Instance I charge the Relation with *Falshood*, for representing *G. Whitehead*, as speaking that which he neither did, nor in Reason can be supposed to speak; for

for it makes *G. W. abſolutely grant* what he neither did nor could grant, but only *ſuppoſed* for Argument ſake. That the Deſign of the Relation was to render him as *granting* that ſome of our Friends, ſome of Us, ſome *Quakers* have written repugnant to *Chriſtianity*, is plain and obvious; and *Jer. Ives* from this forged Conceſſion forthwith infers this Conſequence, '*Doth not this ſtrongly and vio-*'*lently follow, that ſome* Quakers *have been, or* '*are Not Chriſtians*? But that *G. W.* did not ſo expreſs himſelf, not only *cogent Reaſon evinces*, but even *their own* Relation doth alſo evidence, pag. 76. where he thus ſpeaks, *I argued from a particular to a general, and drew a Concluſion from the whole*; *Suppoſing* [this is not Granting] *ſome* Quakers *did ſpeak and write thoſe things that we cannot generally ſtand by*; *I have brought them to this, that the* Baptiſts *themſelves would not be ſo dealt by, though I do not know* (I ſpeak conſcientiouſly) *of any known real* Quaker *among us that has written & laid down that as the* Quakers *Belief, that we cannot ſtand by*; *and therefore I am far enough from making any ſuch* Hypotheſis, *&c. But it was to awaken them, & bring them to this Conſideration, to do as they would be done unto. Suppoſe theſe Perſons ſhould produce ſome parti-*

cular things out of ſome Books that we cannot ſtand by (though I know not one) *would theſe Perſons be ſo dealt with? &c.*

Obſerve now Reader, I entreat thee, where the *Streſs* of my Exception lies: *G. W.* expreſſeth himſelf by Suppoſition only (*Suppoſe any ſhould have written ſo or ſo*) and ſolemnly and conſcientiouſly affirmed, that he did *not know of any one* real *Quaker* that had ſo written, and that therefore he was *far from* making any ſuch *Hypotheſis*, from whence might be inferred, that he did *grant* any real *Quaker* had ſo written; yet their Relation *turns this Suppoſition into a down-right Conceſſion*, and repreſents G. W. as *plainly and abſolutely granting, that ſome of the* Quakers *had written repugnant to* Chriſtianity. Againſt this I *except*, and herein charge the Relation with being *notoriouſly falſe*; and whether my Exception be rightly grounded (the Premiſes conſidered) I willingly ſubmit to thy Judgment.

Again It appears, that this Relation of theirs was *not really and truly taken from the Mouthes of the Diſputants* in the time of the Diſpute (but rather patch'd up ſince, according as they were able and willing to remember) in that it makes them ſpeak in *other* Terms, then

then thoſe by which they expreſt themſelves. For inſtance:

Except. 2. In pag. 79. *J. Ives* having formed an Argument, the Relation ſayes *Geo. Keith* cryed out, *He denyed both Major and Minor*; whereas it is moſt notorious that *G. K.* waved thoſe Terms, and inſtead thereof uſed the 1*ſt* and 2*d* Propoſition, that he might the better accommodate his Speech to the Capacity of the vulgar Auditors.

Except. 3. The Relation makes *W. Penn* and *G. Keith* frequently deliver themſelves to *J. Ives ſingly*, in the plural Particle, *You* and *Your*; which is ſo generally known not to be the *Quakers Dialect*, that this alone were ſufficient to evince that *the Relation was writ by rote.*

Except. 4. In page 83. of their Relation, *G. K.* is made to ſay, *I deny that Mr.* Penn *is no* Chriſtian. This alſo I refer to the Reader's Conſideration, whether there be any the leaſt Probability, that *G. K.* who is a *Quaker*, ſhould in a publick Auditory call *William Penn by the Title of Mr. Penn* This plainly enough diſcovers that the *Penman exerciſed his Fancy more then his Ears.*

If it ſhall be objected that theſe are but *trivial* Circumſtances, not *material* Paſſages; I anſwer, That though they are not material

to

to evidence the Strength or Weakneſs of Arguments on either ſide; yet they are *material enough* to evince, that the Account it ſelf, which *T. Plant* has publiſht of the ſecond Diſpute was *not really and truly taken there*, as the Diſcourſe dropt from the Mouthes of the Diſputants, but *written ſince by Rote*, not as it really was, but as he and others thought fit to repreſent it. And ſeeing they have ſo apparently miſreported us in things of *leſſer moment*, why ſhould the Reader queſtion *their Propenſity to do the like in Matters more ſubſtantial*? But this alſo I ſubject to the Reader's Cenſure.

Again, pag. 72. A Stranger having expreſt his Deſire, that our Charge might be read and proſecuted, was thereupon ſuſpected by one of the *Baptiſts* to be a *Prieſt* or a *Romaniſt* at leaſt; whereof the Stranger complaining, *J. Ives* puts him upon his Purgation: He anſwers, *I am no Roman-Catholick*, Whereupon *Jeremy* replies, *But are you not a* Hobbiſt? *for you talk as if you were.*

Except. 5. Here again the Relation *betrayes it ſelf*, for thinking it *too bald* for *Jeremy* to put ſuch a Queſtion upon an already-abuſed Stranger, without ſhewing ſome Reaſon for it, they add this as the Ground of his Queſtion [*for you talk as if you were*]

Now

Now if this was not then ſpoaken, but ſince added (as I object) then it follows, that the Relation is not faithful. If they will inſiſt, that it was then ſpoaken by *J. Ives*, then I deſire the Reader to conſider from *what part* of this Stranger's *Talk*, he had Ground to ſuggeſt him an *Hobbiſt*; which, that the Reader may the better do, I will not think much to ſetdown the whole of what they report him to have ſpoaken, juſt as I find it in their Relation, which begins thus:

Gentlemen, I am neutral, and do ſpeak what is equal: they are willing to prove T. Hicks *a Forger, and ſay, it is the firſt Artiele agreed to be diſcourſed this day, therefore it is reaſonable they ſhould go on to prove it; for if I am Plantiff, you are to anſwer my Accuſation*, p. 70.

His next words are theſe; *Hear the Articles of the Charge read, that we may underſtand them*, p. 71.

His next words are theſe; *I am charged, and deſire to be heard.*

His next words are theſe; *I am no Roman-Catholick*, that is, *I am not of that Church*, pag. 72.

This is to a Tittle what they relate him to have ſaid before this ſecond Suggeſtion of an *Hobbiſt*, which is grounded *upon his Talk*, from whence

whence what Ground *J. I.* could have to ſuſpect the Man an *Hobbiſt* (which in plainer *Engliſh*, is an *Atheiſt*) I leave to thee (Reader) to conſider, while I purſue my preſent purpoſe, which is, *to prove the Relation falſe.*

One of theſe three Inconveniencies will, I think, inevitably befal the *Baptiſts* in this caſe. If they acknowledge, that this Clauſe was not then ſpoaken, but ſince added by them to countenance and *flouriſh over* the Suggeſtion, it will follow, *that the Relation is Falſe*: If they will affirm, that it was then ſpoaken, according as it is there ſet down, the Danger ſtill will be as great; for, inaſmuch as whatſoever they have related, as ſpoaken by this Stranger, cannot poſſibly adminiſter the leaſt Colour or Pretence for ſuch a Suggeſtion, it muſt needs be, that either he ſpake ſomething elſe, which they have *not related, but concealed*, and *then the Relation is Falſe ſtill*; or elſe, that the Suggeſtion was *wholely groundleſs*, and the Reaſon given for it, *falſe*; and then *J. Ives* may fall under the Cenſure of his Brother *Ruſſell*, as his Brother *Ruſſel* did under his.

Thus, Reader, I have given thee a few Inſtances, yet enough (I hope) to ſatisfie thy Judgment of the *Falſhood* and *Partiality* of their Relation. Many other parts of it I can except

except againſt as *falſe*, upon my own Knowledge; but I would not, *like them*, impoſe upon thy Belief, and therefore inſiſt on ſuch Particulars, as (even from their own Relation) are plainly demonſtrable to thy Underſtanding; by which, *as of the Lyon by his Paw*, thou mayeſt take a meaſure of the reſt.

CHAP. III.

Some Obſervations on the moſt Material Paſſages in his Relation, &c.

Although, *Reader*, having already enervated the force of the *Relation*, by ſhewing, that *it is imperfectly and partially written*, I might well excuſe my ſelf from taking any further notice of it; yet a little to manifeſt the *Weakneſs* of their *Diſputant*, and the *Folly* of their *Relator*, as well as altogether the *Falſity* of the *Relation* it ſelf, I preſent thee here a few *Obſervations* on the moſt material Paſſages in it.

In the Relation of the firſt Meeting, *p.* 15. *T. Hicks* is ſaid to anſwer thus; '*Concerning* '*that Charge wherein they accuſe me for falſe* '*Reflections upon* Stephen Criſp, *I cannot own* '*this Charge*; *for I have ſaid no more of him*

than

'*then what I am able to prove* (viz.) *that he af-*
'*firmed to me, that he knew the Beginning and*
'*Date of my Christ &c.* Upon these last words *T. Plant* hath a marginal Note, in these words, '*This they omitted to read publickly, though all*
'*the rest were read at length.*

Observ. By this he would seem to hint, that we endeavoured to conceal this Passage from the People. In this he is guilty, first of a *groundless Insinuation*; and next, of a *downright Falshood*, to colour it. That the Insinuation is not only *groundless*, but *ridiculous* also, let it be consider'd, 1*st*, That it was *we our selves* that inserted this particular in the *Charge*. 2. That we did it *voluntarily* and of Choice, being under no Constraint thereto. 3. That we did it to this End and Purpose, that it might be *publickly* examin'd & discust. With what Shew of Reason can any one then imagine, that we design'd to *conceal* it? That *T. Plant* hath added an *Untruth*, to colour over his Insinuation, in saying *All the rest were read at length*, will appear plainly to the Reader, if he please but to cast an Eye either on our Copy of the Charge as it was that Day read, and since printed with our *Account* of that Meeting, *pag.* 38. or on their own Relation, *pag.* 6, 7. In both which he may find, that this was not the *only* Passage in the *Charg*, that was abbreviated; but that *his several A-*

buses

buſes of W. Penn under one Head, and the *Contradictions* charg'd upon *T. Hicks* under another Head, were in like manner abbreviated alſo; though *T. Plant* hath the *Confidence* to affirm, that *All the reſt* were read at length.

In *pag.* 23. It being objected, that ſome of the *Quakers* had affirm'd, that *Chriſt was never ſeen with carnal Eyes*; G. Keith anſwer'd, I diſtinguiſh: *Chriſt, as God, was never ſeen with carnal Eyes; but as Man, he was.* To this *Jer. Ives* replies, *He was Chriſt, as he was Man.*

Obſerv. Herein *Jeremy* contradicts his Brother *Hicks*: for he ſayes poſitively (*Dial.* 1. pag. 44.) *Not the meer God-head of the Son, nor the meer Manhood; but God and Man united in one Perſon, that is the Chriſt.* See the Difference: *Tho. Hicks* ſayes, *He is Chriſt* (not as he is Man, but) *as he is God and Man*; *J. Ives* ſaith, *He was Chriſt, as he was Man.*

Pag. 24. *W. Penn* ſaith, *When our Friend ſayes, Chriſt was never ſeen with Carnal Eyes, it is meant of the Divine Nature, which is the more excellent and better Part.* To this *Jer. Ives* replyes, '*By the ſame Rule, if I ſhould* '*write a Book, and publiſh to the World, That* '*I had never ſeen* W. P. *and* G. K. *in all my* '*Life, and they ſhould tell me I lyed, becauſe I* '*ſaw them at this Meeting; May I not an-*

'*ſwer*

'ſwer them with this *Diſtinction*, as they do 'me, and ſay, That W. P. and G. K. con-'ſiſt of Soul and Body, and becauſe I never 'ſaw their Souls, which is the more excellent 'Part, therefore I never ſaw them.

Obſerv. This Compariſon is very unſuitable, and *ſmells ſtrongly of Socinianiſm*, as tending to prove that *Chriſt was but a meer Man*, and therefore *as obvious to Sight* as *W. P.* and *G. K.* For he makes *no more* of ſeeing Chriſt, then he does of ſeeing either of theſe two men: Whereas Chriſt is called in Scripture, The *Mighty God*, Iſa. 9. 6. *King of Kings, and Lord of Lords*, Rev. 19. 16. *whom no man hath ſeen*, NOR CAN SEE, 1 *Tim.* 6. 16.

Upon this Paſſage *T. Plant* makes a Marginal Note in theſe words; 'Note, *That this* 'Opinion of the Quakers, *that Chriſt was not* 'ſeen with Carnal Eyes, *is laid down by them* 'in Oppoſition to the Prieſts & falſe Miniſters, 'as they call them [Do ye *Baptiſts* then own the Prieſts to be True Miniſters now? Sure I am ye did not uſe to do ſo formerly. Or do ye only *fawn* on them, that they may *aſſiſt* you in your *War* againſt us?.] 'But (ſayes he) 'if W. P's and G. K's *Diſtinction* be 'good, then they make their Friends to fight 'with the Air: For who doth he oppoſe? ſince

'never

'never any was ſo idle as to preach that the Di-'vine Nature was ever ſeen with Carnal Eyes: 'So that either they make their Friends write 'vainly, or elſe their Diſtinction is here im-'pertinent.

Obſerv. Here I obſerve, that at the ſame time, while the *Baptiſt's* contend that *Chriſt was ſeen with Carnal Eyes*; they alſo ſay, that the *Divine Nature was never ſeen with Carnal Eyes*; thereby *diveſting Chriſt of the Divine Nature*, and repreſenting him no other then *a meer Man*. That thou may'ſt ſee, Reader, that this is indeed the Conſequence of their Aſſertion, let me caſt it into the Form of an Argument thus:

If the Divine Nature was not ſeen with Carnal Eyes, then the Manhood only was ſeen with Carnal Eyes:

But the Divine Nature was not ſeen with Carnal Eyes;

Therefore the Manhood only was ſeen with Carnal Eyes.

I do not ſee that the Conſequence of the firſt Propoſition can be excepted againſt: The ſecond is their own Aſſertion, and the Concluſion natural. Let us ſee what the Iſſue will be.

If the Manhood only was ſeen with Carnal Eyes, and yet Chriſt was ſeen with

Carnal Eyes, then the Manhood was only Christ.

But the Manhood only was seen with Carnal Eyes, and yet Christ was seen with Carnal Eyes;

Therefore the Manhood only was Christ.

The Consequence of the first Proposition I take to be undeniable: The second is partly the Consequence of the former Argument, and partly their own Assertion: The Conclusion fair and genuine. By this, Reader, thou mayst see what this Assertion of theirs, *That Christ was seen with Carnal Eyes*, leads unto and issues in, viz. *The Denyal of his Divinity or God-head*, and making him but *a meer Man*.

Here for an Account of our Carriage that Day, he refers his Reader to a Book, entituled, *The* Quakers *Quibbles, publish'd* (he sayes) *by an Ingenuous Indifferent Person*.

I will not say much to it, enough having been said already by another. But if thou thy self, Reader, art an Ingenuous or Indifferent Person, this Justice I desire of thee, that thou wilt conclude nothing against us from that Book, till thou hast read our Answer to it, which bears this Title, *The* Quakers *Plainess detecting Fallacy*. Remember that prudent Saying of a Just *Heathen*.

Sen. *in Medea.*

Qui ſtatuit aliquid, parte inaudita altera,
Equum licet ſtatuerit, haud æquus fuit.

Which may bear this *Engliſh.*

He that, but one Part heard, ſhall undertake
An haſty Judgment on the whole to make,
Although his Judgment ſhould prove true, (yet he
An Unjuſt Judge ſhall ſtill reputed be.

But I proceed.

In p. 24. *J. Ives* propoſed a Queſtion, '*Whether the Human Nature be a Part of the true Chriſt of God, now in Heaven making Interceſſion for us?* Upon which *T. Plant* takes an Occaſion to abuſe us thus:

'*Here* (ſayes he) *they all ſate down as men aſtoniſht for a Conſiderable Time: an Anſwer was called for again and again, but the* Quakers *ſate ſpeechleſs.* So p. 25. *Which was a Wonder to behold Men of their Confidence to be ſo gravely mute for ſo long a time together,* &c.

Obſerv. In this they have *groſly abuſed us,* and manifeſtly *diſcovered their own Weakneſs;* for here they would inſinuate that we were *not able to anſwer,* but ſate down like Men, aſtoniſht,

niſht, *ſpeechleſs* for a conſiderable Time, *mute* for a long Time, &c. And yet *J. Ives* in his *Queſtions for the Quakers*. p. 10. tells his Reader, that *We ſpake moſt & ſpake laſt*. How well theſe will hang together let the Reader judge. But beſides, the Author of the *Quakers Quibbles*, whom they highly applaud for Ingenuity & Indifferency, tells us upon this very Subject, p. 17. *He believes* W. P. *ſpake above a Thouſand Words* (which was far enough from being mute and ſpeechleſs) and p. 11. he confeſſes, *We cryed out to be heard*. And not without Cauſe: For indeed *J. Ives* had cunningly raiſed ſuch a Noiſe and Clamour, that it was impoſſible for us, while that remained, to be diſtinctly heard; but ſo ſoon as our Importunity had obtained Silence, we plainly and fully confeſt to, and acknowledged the Holy Manhood of Chriſt.

After the Relation of the firſt Meeting is ended, *T. Plant* goes on, to give his *Reader* an Account of ſome Letters that paſt between them and us, in Order to a ſecond, Introductory to which he writes thus, *After this* (*not hearing from them* (i. e. the *Quakers*) *and conſidering the Unlikelyhood of ever coming to a right Underſtanding each of other*, &c.

Obſerv. Hence, *Reader*, obſerve the *horrible*

sible Injustice of these Men towards us. *Tho. Hicks* had long before, in three Books successively charged us, That *We render the Holy Scriptures to be of no more Autority then the Fables of* Esop: That *the Blood of Christ in our Esteem, is worse then the Blood of a common Thief:* That *the* Quakers *have discovered themselves to be no other but the Spawn of that wicked Brood the* Ranters, *having licked up their Vomit*: That *the* Quakers *owning Jesus Christ is indeed no other then a meer Mystical Romance*: That *the Tendency of all the* Quakers *Reasoning about Instituted Religion, is to debauch Mankind*: That *our Principles improved, are destructive to all human Society*: That *we are Cheats, Impostors, Lyars, influenced by the Devil, the Devils Slaves, inspired by that grand Impostor, the Devil, implacable Enemies to the* Christian *Religion, as vile Impostors as ever were*, and much more of the same Nature. The *Baptists* being appealed to for *Justice* herein, acquit him. Being drawn (*with much ado*) to debate it in a publick Assembly, *T. Hicks* there also sayes, I do not yet see Reason to *abate them one Word*: And both he and *J. Ives* there affirm, That *the* Quakers *are no* Christians. And yet after all this they are so blind as to confess, *They are not yet come to a Right Understanding of us.* Had they not a right Understand-

ing of us, and yet would at a Venture thus repreſent us! *O diſhoneſt and malicious Minds!* And indeed that this was their Deſign (*viz.*) to traduce, reproach, calumniate us at any *rate how falſe ſoever* (like thoſe of old complained of by the Prophet, *Report*, ſay they, *and we will Report*, Jer. 20.10.) take one Inſtance more out of this Book of their own, *pag.* 64. where at the laſt Meeting, which was on the 16th of *October* paſt, *J. Ives* confeſſeth *he had not read* T. Hicks's *Books, nor* W. Penn's, *until the Night before*, which was the 15*th*; and yet the ſame *Jeremy* appear'd publickly in Defence of *T. Hicks*, whom we had charg'd with *Forgeries*) and to prove us *No Chriſtians*, on the 9th of *October*, which was about a Week before: So that *he firſt charg'd us to be* No Chriſtians, *and then a Week after read our Books, to ſee whether we were ſo, or no.* By theſe Inſtances, *Reader*, thou may'ſt judge, how *Honeſtly* we have been dealt with by them.

In their Letter of *October* 21. pag. 26. They write thus, *But foraſmuch that in publick Meetings, Tumults and Noiſes happen*, AND WE KNOW NOT WHERE TO LAY THE BLAME, &c. yet in their very next Letter, dated *October* 14. pag. 30. they write thus, *All which is drown'd and loſt in the Acclamati-*

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ons and Exclamations of ſuch a populous & numerous Aſſembly, as by the late Inſtance of Barbican *too much appears,* ESPECIALLY ON YOUR PART TOO APPARENTLY.

And pag. 36. they write thus, *Again they* (meaning the *Quakers*) *are troubled that the Rudeneſs of the* Barbican *Meeting ſhould be reflected on them:* DID THEY NOT DESERVE IT? *Yea, was it not* APPARENT *to every impartial Perſon there preſent?*

Obſerve, *Reader,* how they can *Say and Un-ſay, Blow Hot and Cold with the ſame Breath:* Yernow *they knew not where to lay the Blame;* Now all on a ſuddain, 'tis *We deſerve it,* 'twas *too apparently on our part,* yea *'twas apparent to every impartial Perſon preſent.* How chance then it was *not apparent* to thoſe *five* wiſe Men that ſubſcribed that Letter, wherein they ſay, *They knew not where to lay it?* Was it, becauſe they were Partial? Thou ſeeſt, *Reader,* how theſe Men *play faſt and looſe.* Surely, if they regarded to ſpeak the plain and naked Truth of things, they could not thus *thwart and contradict themſelves;* but having *devoted* themſelves, to *Defame us* Right or Wrong, they are *juſtly* left to *diſcover their own Folly.*

Their Propoſitions to avoid a Publick Meeting, were dated *Octob.* 12. We return'd them

an Answer dated the 13th. On the 14th they write us another, wherein they complain thus, *Instead of answering our Proposals, you send to us, without taking the* LEAST NOTICE *of ours; but* WHOLELY WAVING *so much as the* MENTION *of them.*

Observe. To manifest the Falsness of this Reflection, I will desire the Reader but to cast his Eye on the very first Period of our Letter, as they have printed it, *p.*28. which begins thus,

We RECEIV'D *your* PROPOSALS dated *Octob.* 12. *which admit of so much Delay, for the Prosecution of our Charges against* T. Hicks, *as we cannot yield unto, nor will our Occasions permit such a tedious Attendence; as also we do not perceive, that you intend Justice against* Th. Hicks *in your new Propositions* (a private Meeting not being answerable to his publick Injuries) *however, there remains a way for it.*

Judge now, Reader, whether this was *not taking the least notice of their Propasals*, but *wholy waving so much as the mention of them*; whenas, in this very Letter, we tell them, *we received their Proposals*, and except against them in general, as *too dilatory*; in particular, as offering a *private* Meeting instead of a *publick*; and yet they have the Confidence here to tell us, that *we took not the least Notice of them*, but *wholely waved so much as the men-*

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tion of them. Who could have believed theſe men would have dealt ſo *diſhoneſtly*, if they had not given it us under their own hands? (for the Letter is ſubſcribed by *Tho. Paul, Tho. Plant, Jer. Ives, Joſ. Morton*) And *Jer. Ives*, with no leſs Confidence, then if he had really believed it to be true, *affirmed the ſame thing* over and over at the laſt Meeting (viz.) That *we took No Notice of their Propoſals, nor of their Letter wherein the Propoſals were*, pag. 41,42. What men, I ſay, not of Worthy Minds (*for that I never expected in them*) but of *Common Honeſty* among men, would deal thus baſely with their Adverſaries! Surely, one would think, that *an Habit of ſpeaking Falſly, had made them forget at all to ſpeak True.*

Their Animadverſions upon our Letter deſerve not much Conſideration; therefore I will but curſorily run over them, and here and there touch ſome particular Paſſages.

They ſay, p. 35. *Our Denying the Lord's Chriſt will be proved, when we are free to ſubmit to an Orderly Meeting.* (And this is ſpoaken in Oppoſition to a Publick Meeting.)

Obſerv. But if Meetings are Diſorderly *becauſe* Publick, then *themſelves are guilty* of having appointed the *firſt* Diſorderly Meeting

ting at *Barbican*: They did not think that Meeting at all *too publick* or diſorderly, to *Traduce*, *Slander* and *Rail* againſt us in; but when we *call them to an Account* for their *Impieties*, O then, *Let that be private*, cry they; for Publick Meetings are Diſorderly.

But that they might caſt the Rudeneſs of the *Barbican* Meeting upon the *Quakers*, they ſay, pag. 36. *Was there not a deep Silence when any of them ſpake; whereas on the other ſide, if any were ſpeaking, what a Noiſe and Clamour was there?*

Obſerv. Though this Inſinuation be *maliciouſly deſigned*, yet it is too *weakly* and *ſhallowly* laid to do us any harm; for it is obſervable, that for all the *deep Silence* when the *Quakers* ſpake, *Tho. Plant*'s Relation of that Meeting gives but *about Sixteen Lines in all* of what all the *Quakers* ſaid there; and yet, notwithſtanding the *Noiſe and Clamour*, that he ſayes, was made when any of the *Baptiſts* ſpoak, he gives us *no leſs then Seven Pages* of one entire continued Diſcourſe made by *Tho. Hicks* (who yet they ſay, had but a Weak Voice) Surely, one would think their Notary had *long Ears*, which he prickt up attentively when *T. Hicks* ſpake (elſe could it hardly have been poſſible, from *a Low Voice*,

ſo

ſo punctually to have pen'd ſo *large a Sermon* amidſt ſo *great Rudeneſs, Tumults, Noiſes, Clamours, Acclamations* and *Exclamations*, as *T. Plant* ſayes, were there made) but that he ſtopt his Ears, or was fallen into a *deep Sleep*, when any of the *Quakers* ſpake, elſe queſtionleſs he might have pickt up *above Sixteen Lines* in ſo *deep a Silence*, as is ſaid to attend their Speech.

Tho. Plant goes on, pag. 35. *Further, they are pleaſed to ſay, They were Treacherouſly Betrayed into a Multitude, without equal Place. If* (ſayes he) *by Them, they mean them that ſubſcribed the Letter now under Conſideration, then what they ſay, is manifeſtly untrue, foraſmuch as they had the beſt Place in that Meeting.*

Obſerv. This is *artificially* and *colourably* ſpoaken, to *beguile* an *unwary* Reader; but it muſt not paſs ſo. Our Complaint conſiſted of two parts; one, *That we were betrayed into a Multitude*; the other, That *we had not Equal Place and Fair Treatment* (though this latter part he hath dropt, as being perhaps conſcious to himſelf, that we were not fairly treated by them) He concludes the *whole untrue*, and grounds his *Concluſion* on ſuch a *Reaſon*, as, if it ſelf were true, could yet at moſt *extend but to a part*. This Concluſion

cluſion I reject, as *fallacious*; for, ſuppoſing (*not granting*) what he ſayes to be true, that we had the beſt Place, yet it will not thence follow, that we were *not betrayed* into a Multitude, *before* we poſſeſt that Place. If therefore it appear, that *we were ſo Betrayed*, then what he is pleaſed to call manifeſtly untrue, will (I hope) be granted to be *manifeſtly true*. That we were indeed ſo Betrayed, and *that by* Tho. Plant *himſelf*, *on whoſe ſolemn Word we relyed*, I offer this ſhort Account of that Tranſaction to the Reader's Conſideration.

A little before the Hour appointed for the Meeting to begin, thoſe Friends of ours, who were more particularly concerned in that Day's Buſineſs, were met together at *George Watt's* Houſe, being as near the Meeting-Place as conveniently they could, and underſtanding that the Throng in the Streets and Alleys was great, it was judged adviſable to ſend ſome to the *Baptiſts* (who were alſo at a Friends Houſe of theirs not far off) to deſire them, That *inaſmuch as the Meeting-Place was their own, and conſequently the Command of the Doors in their Power, we might not be ſurprized by their ſudden opening of the Doors without Warning, and thereby be expoſed to the Labour and Difficulty of Preſſing through the Croud to the Place which they aſſigned for us.*

Three

Three of our Friends, namely, *William Mead*, *John Osgood* and *Theophilus Green*, went unto them with this Message, and delivered it amongst divers of them: Whereunto *Thomas Plant himself* returned an Answer to this purpose; *Tell your Friends, I my self will come to them, and will bring them in at the Back-Door of the Meeting-House, and will see them seated in the Gallery that is appointed for them, before the People are let in.* Upon this *Promise of his* we relied, thinking that in a Matter of no greater Moment, *we* might have been *secure* in *Tho. Plant*'s *Word*: But *it proved far otherwise*; for, *before* he gave us Notice, the Doors were *set open*, and the People *let in*; so that when we came there, we found not only the Galleries round about *filled*, but the *Room* it self below so *thronged*, that we had much ado to *press in* so far as the Bottom of those Stairs that led up to the Gallery; and the Stairs themselves were so beset, that it was not without very great Difficulty (and some Danger) that we *at length* obtained the Place.

Judge now (Reader) whether we were not *Betrayed into a Multitude*; and whether *Thomas Plant*, of all men, had any Reason to *quarrel with us*, for modestly and privately com-

complaining of this *Treachery*, when he himſelf was the man by whom we were *Betrayed*.

Now as to the ſecond part of our Complaint, which concerns Equal Place, &c. that is alſo true: For beſide their Gallery (which ſeemed much larger then that which was aſſigned for us) they had a *ſpacious Pulpit* alſo (capable of receiving Three of their Speakers at a time) from whence their Voices might much better reach the Auditory, and where they ſtood *undiſturbed* (till their Fear of its falling made them *flye out of it*) and ſecured from the *Croudings and Preſſings* of others: Whereas the Gallery allotted us, was a very Straight and Narrow Place, ſcarce capable (I judge) of receiving Twenty Perſons, though extreamly thronged, and as it were, wedged together.

Again, pag. 36. *Tho. Plant* goes on thus, *But they adventure unjuſt too, in declining the Subject to be proved. Herein* (ſayes he) *they Err; for whatever of Fault there was of this kind, it moſt properly reflects on themſelves; for we would have kept to it, but they declin'd it.*

Obſerv. In this (Reader) *we are greatly abuſed*, which that I may fully demonſtrate, I beg thy Patience, if hereupon I a little *dilate* my Diſcourſe, becauſe the true *opening*

and

and right *ſtating* of this *Particular* will conduce much to the Diſcovery of their Shuffling, and *unfair Dealing with us*, in the Management of this Controverſie; this being indeed the very *Hinge* whereon they play and turn, and whereby they have endeavoured to turn us off, and *divert us from purſuing our Charge of FORGERY againſt their Brother* Hicks.

Tho. Hicks writ a Book under the Title of *A Dialogue*; in which he repreſents two Perſons diſcourſing together, to one of which *he gives* the Name *Chriſtian*, to the other the Name *Quaker*: In this Dialogue he ſayes, is *faithfully repreſented ſome of the Chief and Moſt Concerning Opinions of the* Quakers; *together with their Method and Manner of Reaſoning in Defence thereof*: and this was not ſaid to be *compoſed* or *written*, but only *publiſht* by *T. H.* By which *Artifice* the *unwary* Reader was to be *beguiled* (and many were) into a Perſwaſion, that this Dialogue *was* (not a meer Fiction of *T. H*'s own deviſing, but) *a real and true Diſcourſe, that had actually paſſed between two ſuch Perſons, in the hearing of* T. H. *and that what they had really ſpoaken he had only publiſhed.* And indeed, what Reader, that did not well weigh the *Inconſiſtency* of the *Anſwers* to the *Principle*

of

of the *Perſon*, but might eaſily have been *deceived* by ſuch a *Stratagem*. *T. H.* finding that this took with ſome, ſhortly after *emits a ſecond* of the ſame import: Both theſe were anſwered by *William Penn*, in a Book called, *Reaſon againſt Railing*; and *Thomas Hicks* therein *detected* of *Forgery*, *Perverſion*, *Lying*, *Slandering*, *&c.* He (as one of thoſe whom the Apoſtle ſaid, *would wax worſe and worſe*, 2 Tim. 3. 13.) adds to his former Two a Third, wherein he attempts to juſtifie his former (for *Scelere velandum eſt ſcelus*, ſaid the *Tragadian* of old) This alſo was anſwered by *William Penn* in another Book, called, *The Counterfeit Chriſtian Detected*; wherein T. H's former *Forgeries* and *Perverſions* were *fixt* a little *faſter* on him, and divers of his *new ones* added: In this Book an *Appeal* was made to the *Baptiſts* for *Juſtice* againſt T. H. and it was expreſt *particularly* under thoſe *two Heads* of *Forgery* and *Perverſions*; the words are theſe, pag. 28. *With you the People called* Anabaptiſts, *I leave this Section* (which is the Section of Forgery) *Right us, Right your ſelves; Right our Profeſſion of ſuch an Unfair Adverſary, and your ſelves of ſo ſcandalous an Advocate.* Then again, in pag. 40. *Thus have I finiſhed my Obſervations on his Perverſions, leaving them*

alſo

alſo with the People called Anabaptiſts, *upon whom I cannot chuſe but frequently call for Juſtice againſt this their Unjuſt Member.*

Upon this *Appeal*, the Baptiſts *take an Opportunity* to call *T. Hicks* to an Account (as they ſay) *thoſe Friends of ours who were moſt immediately concern'd being abſent.* They procure a Meeting *as publick as they could*: There *T. Hicks* is ſet forth to *Traduce, Reproach* and *Miſrepreſent us* to the People, which done the *Baptiſts acquit* him. We complain of this *unfair* and *unjuſt Proceeding*, demand a *Publick Meeting*, where *we alſo may be preſent* to exhibit and make good *our Charge of Forgery, &c.* againſt *T. Hicks.* We are *long delay'd*; at length *with Difficulty* prevail. We meet; our *Charge* is read, the firſt *Article* whereof is this, *A Dialogue between a Chriſtian and a Quaker* [yet made by *T. Hicks*] viz. *wherein* (ſaith he) *is faithfully repreſented ſome of the chief and moſt concerning Opinions of the* Quakers, *together with their Method and Manner of Reaſoning in Defence thereof; publiſht for common Benefit.*

In this Article we *charge* Tho. Hicks *with Forgery*: 1. *In calling that a Dialogue*, which *is not a real Dialogue*, but a Fiction of his own deviſing 2. *In calling that a* Quaker, *which is not a* Quaker. 3. *In calling that a* Chriſtian,

which is not a Chriſtian. 4. *In affirming that ſome of the chief and moſt concerning Opinions of the* Quakers, *together with their Method and Manner of Reaſoning in Defence thereof is, faithfully repreſented, whenas they are moſt falſly and abuſively repreſented.* This *pinches* them hard, *perplexes* them much, and they muſt ſeek about for ſome *Meuſe to eſcape through*, elſe here they are ſure to *be caught*; for all the *Art and Strength* they have, can *never defend* this Poſition. Firſt then they *triffle a while* about the *Nature* of a *Dialogue*; but finding *no Safety* for them there, they betake themſelves to *another Refuge*: For, ſayes *T. Hicks* in his long Anſwer, *p.* 18. *If it be, that I have oppoſed the* Chriſtian *to the* Quaker, *&c. I* SUPPOSE *'tis this they account moſt Criminal.* Well, but admit *T. Hicks* had *forgot the Maxim*, That *Suppoſition proves nothing*; yet, what Reaſon can be offer'd why he ſhould *inſiſt on this Suppoſition* (much leſs, why we ſhould be *concluded* by it) when we plainly tell him, *he is under a Miſtake*, and *his Suppoſition is falſe*: for though his naming a *Quaker* in Oppoſition to a *Chriſtian*, be a *ſufficient Indication of his malicious Mind*; yet we tell him, we do not account that *his greateſt Crime*, inaſmuch as we know, that neither the *Chriſtian* nor the *Quaker* whom he hath oppos'd, are *Realities*, but *Phantaſms of his*

own Imagination. But this we tell him, is that which we account *most Criminal*, viz. his *Forgeries, Perversions, Lyes, Slanders*, &c. by which he hath *abused*, and most *dishonestly misrepresented our Faith and Principles* to the World.

But say they, *This Opposing the* Christian *to the* Quaker, *is the first Article of your Charge.* So saith *J. Ives* in the Relation of the last Meeting *frequently*, and in *pag.* 49. *especially*, where *T. Plant* also asserts the same, and takes upon him thus to prove it; *This* (saith he) *being the first Article of his Charge, for is not this the first Article of his Charge*, &c? *Was not this* (by the way) *learnedly argued*? However, it was *as learnedly answer'd*; for he makes the People cry, *Yes, Yes*: not considering the Perplexity he puts his Reader into, to bethink, *how the People should come to know it*, whereas *the* Baptists *would not suffer it to be read*, as themselves confess, *pag.* 62, 71.

But *we deny that this is the first Article of the Charge.* Who now, judicious Reader, ought to have the *Examination*, the *Explanation*, the *Stating*, the *Opening* of our *Charge*, *we that made it*, or he and they *against whom it was made*? One would think, in Reason they might give us Leave *to be so far Masters of our own Charge*, as to *insist on what part of it we please*, & to lay the Stress *where we see good.*

But, *if they will not be* (as indeed we ſeldom find they are) *ruled by Reaſon*, let us yet ſee *if they will ſtand to their own Agreement*, according as they themſelves have ſet it down, *pag.* 11. of their Relation. In the ſecond Proviſo it is thus expreſt, *That upon* OUR *Examination of each Particular* T. Hicks *be permitted to give his direct Anſwer, &c.* This they acknowledge they conſented to, *pag.* 13. Judge now, indifferent Reader, whether *by their own Agreement* (as well as in Reaſon & Juſtice) it did not *belong to us to determine* what the firſt Article of the Charge was, and where the Streſs of it ſhould ly.

Thus far, *Reader*, I have ravelled backward, to help thee to a right Underſtanding what was the *Ground* and *Occaſion* of our *Appealing* to the *Baptiſts* for *Juſtice*, what the *prime Intention* (at leaſt on our parts) of thoſe publick *Meetings* between them and us, and what was indeed and in Truth *the propper Subject* to have been there *debated* and *diſcuſt*, viz. The * *Forgeries, Perverſions, Lyes, Slanders, &c.* which had been *written and publiſht by* T. Hicks to *defame our Principles, Practices*

Forgery, Lying *and* falſe Quotations *they themſelvs in* pag 4 *of* T. Plant's *Relation do acknowledge to be that which he complan'd of, that which we appeal'd to the* Baptiſts *about, and that which they appointed their Meeting to hear and examine.*

Practices and Perſons. Now, that thou may'ſt be fully ſatisfied that it was *They* declined this Subject, not We, I refer thee to their own Relation, *pag.* 49, 56, 60. *&c.* which abundantly prove it againſt them; but eſpecially thoſe words of *J. Ives* in the Poſtſcript, p. 110. *It is obſervable* (ſaith he) *that moſt of the Time ſpent in the two Dayes Conference was, to prevail upon them to hear our Arguments, to prove, they were no* Chriſtians *& that their Miniſters were Cheats and Impoſtors* (which was not the Subject to be proved) This is ſo *clear* an Evidence *againſt them*, and *for us*, that we could not have wiſht a *clearer*, to manifeſt how *induſtriouſly* they *declined* the Subject, how *cloſely* we *adher'd* to it, and how *hardly* we were *drawn* from it.

I ſhould now have done with this Particular, but for a Paſſage or two relating to it, which I am not willing wholely to pretermit, nor can ſo properly ſpeak to in any other place. The *firſt* is in *p.* 70. of their Relation, where *T. Plant* doth with ſo *high a Confidence*, maintain a *manifeſt Falſhood*, that it makes me fear, the man (*as well as his Cauſe*) is grown *Deſperate*. The Occaſion of his Speech was this, *W. Penn preſt hard* to come to the *Proof* of our *Charge* of *Forgery*; whereupon *T. Plant* anſwer'd him thus, *Do not thus abuſe the*

Auditory; *for I will ſhow you here out of your own Book*, *that the firſt Complaint againſt* T. Hicks *is for this thing*, viz. *for writing a Dialogue, and oppoſing the* Quaker *to a* Chriſtian, *and therefore do not ſtudy Evaſions*; *it is not only*, *becauſe under the Dialogue is couched Forgery* (Oh! Is there ſo? how then dare ye *protect*, *him in it*?. Why ſtudy ye theſe Shifts & Evaſions to *ſhelter* him from a *juſt* Stroke?) *but alſo*, *becauſe he oppoſeth a* Chriſtian *to a* Quaker, *and therefore you call it one of his ſcurrilous Invectives*, *that* T. Hicks *ſhould be the Man of all other*, *that ſhould take upon him to un-*Chriſtian *you*, *who is not only* (*as you ſay*) *Unjuſt in doing ſo*, *but exceſſively Imbitter'd againſt you*, *and that leads the Ran of the Charge* (viz.) *for writing a Dialogue between a* Chriſtian *and a* Quaker, *and your great Complaint againſt* T. Hicks *is*, *for that he oppoſeth a* Chriſtian *to a* Quaker. *This is the firſt*, *both in your Book*, *and the Charge exhibited againſt him*, *&c.*

Now, *Reader*, I deſire thee to obſerve, that *T. P.* doth here *poſitively* affirm, that T. H's *Oppoſing the* Quaker *to the* Chriſtian, *is the firſt Complaint in* W. Penn's *Book againſt* T. Hicks. That this is moſt notoriouſly falſe, I refer thee, *Reader*, to that very Book of *W. Penn's*, call'd, *Reaſon againſt Railing*, where in *pag.* 170. thou

thou ſhalt find thoſe words which *T. Plant* hath refer'd to, viz. *Scurrilous Invectives, exceſſively imbitter'd, &c.* (though *he hath baſely miſreported them* to ſerve his Deſign) and then turn back to *p.* 143. thou ſhalt find *T. Hicks's Perverſions complain'd of.* Then *p.* 154. *A Collection of his great Lyes.* And in *p.* 158. *His Forgeries detected.* So that *the Complaint againſt* T. Hicks's *Perverſions is no leſs then* 27 pages *before thoſe ſcurrilous Invectives mention'd by* T. Plant, *where* he ſayes, *the* Quaker *is oppoſed to the* Chriſtian; and yet the man is *ſo paſt all Shame*, as to *affirm* (and that too publickly in Print) *that this Oppoſing the* Quaker *to the* Chriſtian *is the firſt Complaint in the Book.* Oh! what is not that Man lyable to, who hath proſtituted his Conſcience and Underſtanding to his Intereſt.

The next thing, *Reader*, that I would briefly touch is this, The *Appeal* made to them, *related only to matter of Fact*: This *they themſelves confeſs* in their Letter to *J. Oſgood*, dated 23. *Aug.* 174. and printed in a Book of theirs, call'd, *The Quakers Appeal anſwer'd*, Epiſt. *pag.* 7. Their words are theſe: *However, ſince the Matter depending before us, is* ONLY *matter of Fact, and* NOT *of Diſpute, &c.* This I hope, is *plain enough.* But when, upon our meeting them at *Barbican*, they found

themſelves *unable to defend matter af Fact*, (though before they had publickly *approv'd it*, and *juſtified* T. Hicks *therein*, which they not only tell the World in the *Epiſtle* before mention'd, but alſo confeſs as much in a *Letter* prefixt to *T. Plant*'s Relation, *pag.* 4. where they ſay, *We are fully ſatisfied, that in all theſe* * *material things then inſiſted upon*, T. H. *has done them no Wrong*: then I ſay, in their *Letter* of the 14th *Octob.* in Anſwer to ours concerning another *Meeting*, they expreſs themſelves thus, *p.* 29. *We gave you a ſufficient Proof, and are ready to evidence it to all men, of our Forwardneſs to proceed in the full Examination and Tryal of whatſoever you have charg'd on* T. H. *about the matter contain'd in his* Dialogues; *and there withal an exact Tryal & Diſquiſition of your Tenets, whether conſiſtent with the true* Chriſtian *Religion, or not.* I might very well ask them, *By what Authority they would take this upon them?* and *why we may not*, with as good Reaſon, *examine and try theirs?* But my Aim is more particularly here to ſhew, That finding *themſelvs pincht*, and *hard beſet* to *defend* T. H. (and themſelves as his Abettors) *in matter of Fact* (which themſelves confeſs, was

This leaves room enough to count all his other *Forgeries* and Wrongs (couch'd under the *Dialogue*) *Immaterial* or ſmall things.

was the *ONLY* thing depending before them) they designedly and *craftily* interweave and *twist in* Matters of *Dispute* (which they also confess, did *NOT* depend before them) that thereby, if it were possible, they might *twist themselves out of those Perplexities*, wherein they found themselves *entangled*, about matter of *Fact*.

I come now to make some few *Observations* on their *Relation* of the 2*d Meeting*, wherein though I find *many* things *false*, and *many* things *frivolous*; yet I think it not worth either my own or my Reader's While, to take notice of every *Impertinency* and *trifling Conceit*, wherewith they have endeavour'd *to varnish over their Relation*: Some few Passages however, of those that seem *most material*, I will give the Reader a short view of, *by which he may take a measure of the rest*. And I will begin with *J. Ives*'s Definition of a *Christian*, *pag* 58. His words are these:

All men that seriously believe in the Lord Christ, *that was crucified for the Sins of men, and is now ascended into Glory; They that believe this, and conform to his Laws, where ever they live; we say, they are good* Christians, *whatsoever Names or Appellations are given to them in this unhappy Age we live in.*

Observ.

Obſerv. This Definition of a *Chriſtian* hath two parts: The one contains *certain Articles to be believ'd*; the other, *A Conformity to* Chriſt's *Laws*. By the firſt, *The* Pope *may be as good a* Chriſtian *as* Jeremy *himſelf*, for ought I ſee; for *he believes as much* concerning the Lord Chriſt, *as* Jeremy *here expreſſeth*: And if by the ſecond, viz. *Conformity to* Chriſt's *Laws*, he reſpect the *Manner* of Conforming, as well as the *Matter* to be conform'd to, then *Jeremy* plainly *equivocats*, while he ſeems to *admit others* to be *Chriſtians* beſides the *Anabaptiſts*; for no other People agree with them in the Manner of Conformity, *nor they indeed one with another*: So that then, not only *all others are excluded* from any Share in *Chriſtianity* but even *themſelves too*. But if on the other hand he reſpect the *Matter* conform'd to, and not the *Manner* of Conforming, the *Papiſts* then will be *his good Chriſtians* ſtill; ſith they omit nothing which even he accounts Duty, but perform it in a different Mode.

He goes on, *p.* 61. thus: *If* T. Hicks *or I can prove, that you are no* Chriſtians, —*then is there very good Reaſon to believe that your Profeſſing Religion and* Chriſtianity, *and owning the Scriptures, is all but out of ſiniſter Ends, and all your Sufferings are idle and vain*; *and*

this

this may be the Reaſon, why you deny a future State; for all theſe are the Conſequences of this antecedent Propoſition, that you are no Chriſtians.

Obſerv. Two things I obſerve here: *A foul Inſinuation, and a falſe Concluſion.* The Inſinuation is, *That we deny a future State. This,* Jeremy, *I charge upon thee as a notorious Falſhood and malicious Slander; and I put thee upon the Proof thereof,* acquit thy ſelf as thou canſt.

The Concluſion is, That, *If* T. Hicks *or* J. Ives *can prove, that we are no* Chriſtians, *then there is* very good Reaſon *to believe that our profeſſing Religion and* Chriſtianity, *and owning the Scriptures,* is all but out of ſiniſter Ends, &c. *This is falſe Logick, Jeremy!* Thy Concluſion is *inconcluſive*; thy Conſequence, a *Non ſequitur.* If it were *poſſible* for T. H. or thee, to prove us no *Chriſtians* (which all the Subtilty of the Serpent *can never do*) yet would it *not* thence follow, *That our* profeſſing Religion and *Chriſtianity,* and owning the Scriptures, *is all but out of ſiniſter Ends.* There is no *Good Reaſon,* much leſs *Charity,* ſo to believe. How many at this Day do *zealouſly* profeſs Religion and *Chriſtianity,* and own the Scriptures, and that too *without any ſiniſter Ends,* who yet (*alas!*) are far enough from

from being *true Chriſtians* ! What *ſiniſter Ends* had thoſe ignorant *Athenians*, who worſhipped the *Unknown God*, yet were no *true Worſhippers*? But if all theſe be the *Conſequences* of this *Antecedent* (as thou ſay'ſt) then ſurely thy *Brother* Hicks *hath ſet the Cart before the Horſe* (as the Proverb is) for he makes that the *Antecedent*, which thou makeſt the *Conſequence*; and that the *Conſequent*, which thou makeſt the *Antecedent*. I hope you'l ſee that one of you *at leaſt*, is beſide the Mark (*though I ſee you are both*) and endeavour to *underſtand your ſelves*, before you fall upon others.

Had *Jeremy* lookt but a few Lines lower, he might have ſeen himſelf confuting an Argument, *as like this as may be*. They make *W. P* to ſay, *I will prove the Book fictitious, and if I do ſo, then you are no* Chriſtians; *and conſequently, We are* Chriſtians. *Jeremy* ſtrait replies, *That's falſe Logick; for that Book may be fictitious, and yet you may be no* Chriſtians *for all that*. 'Tis falſe Logick indeed (*and a falſe Relation too*; for *W. Penn* never ſo argued) but yet it is *as good Logick* as that which *Jeremy* offer'd but now. Would one not wonder his Wits ſhould be ſo quick and acute all on a ſudden, which were ſo obtuſe and dull but juſt before!

In

In p. 88. *T. Plant* inſerts a Marginal Note, wherein his Ignorance is worth our noting. *Mark Reader*, ſayes he, *here* G.K. *gives away the Cauſe; for he ſaith,* W.P. *doth not impoſe it upon others, nor hath a Call from the Lord to impoſe it upon others, or require others to believe that he is a* Chriſtian, *and hath immediate Inſpiration*, &c. *Surely* (adds he) *if this be true, it is no Crime for Mr.* Ives *to ſay, he is no* Chriſtian, &c.

Obſerv. It ſeems then (in *T. Plant*'s Senſe) if a Man *profeſs himſelf a Chriſtian*, and doth *not impoſe the Belief thereof* upon others, nor hath *a Call from the Lord to require others to believe* that he is a *Chriſtian, he gives away his Cauſe*, and it is *no Crime to ſay he is no* Chriſtian: What thinkſt thou, Reader, *is not this fine arguing*? May I take the Liberty to form ſuch an Argument as this of *T. Plant* againſt *T. Plant* himſelf, after this Manner? *If* T. Plant *doth not impoſe upon others, nor hath a Command from the Lord to require others to believe that he is a* Chriſtian, *then it is no Crime for me to ſay, that* T. Plant *is no* Chriſtian: *But* T. Plant *doth not impoſe upon others, nor hath a Command from the Lord to require others to believe that he is a* Chriſtian; *Therefore it is no Crime for me to ſay that* T. Plant *is no* Chriſtian. How will T. Plant *reliſh* this? will

he

he ſit down now *contentedly* under his own Conſequence? If not, let him thank himſelf for giving the Occaſion for it, and learn to deal *more diſcreetly and honeſtly* with his Adverſaries hereafter.

But he goes on; *And may not ſuch Men be rejected as idle Impoſtors, out of their own Mouths? For* (I deſire thee Reader, to mark his Argument well) *if he hath no Call from the Lord, to require Men to believe he is a* Chriſtian, *as* G. K. *ſaith; then ſurely he hath no Call from the Lord to require Men to believe he is a Miniſter of Chriſt: But* G.K. *ſaith,* W.P. *hath no Call from the Lord to require Men to believe he is a* Chriſtian; Ergo, *it followeth he hath no Call from the Lord to require any to believe he is a Miniſter, and therefore without Sin may be rejected as an idle Impoſtor.*

Obſ. Here is Ergo *upon* Ergo, Conſequence *upon* Conſequence, Concluſion *upon* Concluſion (*falſe Heraldry*) Surely, *this Logick is worth looking into.* Ergo, *it follows he hath no Call from the Lord, to require any to believe he is a Miniſter* (what then!) *And therefore* [that is, becauſe he hath no Call from the Lord to require any to believe he is a Miniſter; *Therefore*] *without Sin he may be rejected as an idle Impoſtor*: May he ſo? what ſayes *Jeremy* to this? *Is not this falſe Logick?* (for I doubt

T. Plant

T. Plant is ſo *young a Logician*, that he does not yet *know falſe from true*) But conſider Reader, how nimbly might *T. Plant*, *at this rate of arguing*, have concluded againſt any of the Holy Apoſtles, and have *turn'd them off* as idle Impoſtors? For which of them all did *take upon him* to *impoſe* upon his Oppoſers, or *require ſuch* to believe that he was a Miniſter of Chriſt; but commended themſelves to every Man's Conſcience in the Sight of God: But I would not inſiſt too long on this Weakneſs; I will therefore *invert T. Plant's* Argument *upon himſelf and his own Party*, and that not as my own Judgment, but *Argumentum ad hominem* only, whereby both he and they may ſee, how *unfairly* they have dealt with us. Take it thus, *If the* Baptiſt-*Teachers in general have no Call from the Lord to require others to believe that they are Miniſters of Chriſt, then the* Baptiſt-*Teachers in general may without Sin be rejected as idle Impoſtors: But the* Baptiſt-*Teachers in general have no Call from the Lord to require others to believe that they are Miniſters of Chriſt; Therefore the* Baptiſt-*Teachers in general may without Sin be rejected as Idle Impoſtors.* If this Concluſion ſeem *over hard* to any of the *Baptiſts*, let them conſider, that the Argument is *not mine*, but *formed for Miſchief* by one of their own, and that

I have only *turned back the Point* of it upon themſelves: If therefore *they are wounded by their own Weapon*, let them not blame me, but remember that of the Poet.

——— *Nec lex eſt juſtior ulla,*
Quam necis Artifices arte perire ſua.

Which I will adventure thus to *Engliſh*:

Nor can a juſter Law then this be made,
That the Betrayer be himſelf betray'd;

And they that for their Neighbors lay a *ſnare*
Be taken in the Gin themſelves prepare.

His next Paſſage affords another Note, and that denotes his *notorious Folly*; It is made upon the Maxim, *De non apparentibus & non exiſtentibus eadem eſt ratio*; which *G. K.* denyed to hold *true in all Caſes*, and illuſtrated his Exception by an Example; whereupon *T. Plant* in his Note ſayes, *But it might further be anſwered, that the Maxim is true in all Caſes in matter of Evidence, about which the Maxim in Law is uſed; for it doth not appear who had the beſt, the* French *or the* Dutch; *therefore, it is not evident.* [O profound Ignorance! as much as if he had ſaid, *It doth not appear, therefore it doth not appear*] *In like manner* (ſayes he) *it appears not that you have a Rule for your Faith and Practice by Inſpiration, therefore it is not*; *that is, it is not evidenced.* But prithee Reader, haſt thou e-

ver

ver *till now* learnt a Diſtinction between, *it appears not*, & *it is not evidenc'd*? Let us then read him in plain *Engliſh* thus, *It appears not that you have a Rule for your Faith and Practice by Inſpiration, therefore it is not*; *that is*, *it appears not*. It ſeems then by this he doth not conclude that we have *No Rule*, but only that our Rule doth *not appear*; for when he ſayes, it is not, he means only, it is not evidenced; that is, it appears not: So that *this doth not at all oppugn our having a Rule*; though it abundantly diſcovers the Weakneſs of him that writ it; who *buſily* undertaking to explain the Maxim, *that which appears not, is not*, hath at length *moſt ridiculouſly* brought it to this iſſue, that the Meaning of it is, *that which appears not, appears not*; for he makes the Compariſon or Parallel to lie *between not appearing, and not being evidenced* (which are Terms importing the ſame thing) whereas indeed it ought to lie *between not appearing, and not exiſting or being at all*. And in this ſenſe it is *G. K.* denyes the Maxim to hold *univerſally true*: But enough of this.

In pag. 92. *J. Ives* asks this Queſtion, *How can any thing be a Rule for a* Chriſtian's *Faith and Practice, that is evident to no Body but only to him that ſaith ſo?*

Obſerv. This Queſtion is grounded upon a

Miſtake at beſt, ſuppoſing us to affirm, that the Rule of every Individual Perſon is evident to that individual Perſon only; *which Suppoſition is falſe*: for we affirm, That the Rule of our Faith and Practice *is evident to every one*, who hath received and lives by the ſame holy Faith, which we have received and live by. But the Queſtion rightly ſtated is this, *Whether every* Chriſtian *is bound* (*under the Penalty of Forfeiting his* Chriſtianity, *and of being reputed an Heathen, Cheat, Impoſtor*) *to give an Evidence* (*ſuch as no Impoſtor can imitate*) *of the Rule of his Faith to thoſe who are Strangers to his Faith, or profeſt Enemies of it*? This Queſtion reaches the Caſe; and *I put it cloſely to* Jer. Ives, Tho. Plant, *and all the reſt of them, to anſwer plainly and fully*; which if they ſhall do in the *Affirmative*, I expect their *Proof*.

After all the *Buſle* that *J. Ives* hath made, and all his *loud Clamours* againſt us, for an Inſtance, an Inſtance, an Evidence, an Evidence, whereby we might prove we have a Rule for our Faith and Practice, and *conſequently that we are* Chriſtians,

He now tells us, pag. 101. That *the Deſign of his Argument was not to prove, that men could not be* Chriſtians *without extraordinary external Evidence*.

Obſerv.

Obſerv. What a *Noiſe* and *Stir* has he made all this while to prove, that he that *cannot give an Extraordinary External Evidence* (*ſuch* too as no *Impoſtor* can *imitate*) *is No Chriſtian*! And yet he now plainly grants, that *men may be* Chriſtians *without any Extraordinary External Evidence.* Thus, *like* A DRUNKEN MAN, *he* REELS *to and fro, in and out, up and down,* one while *affirming one thing,* another while *quite the contrary.*

And indeed, he that will take the Pains to *trace Jeremy* but through that very Relation, which *themſelves* have publiſhed, will find him frequently *tripping in his Talk,* his Diſcourſe *Contradictory* and *Inconſiſtent* with it ſelf; his Anſwers *interfering* and *thwarting one another*: for inſtance, pag. 49. *Jeremy* ſayes, *We ſay it again, that his firſt Charge is for writing a Dialogue, and Oppoſing a* Chriſtian *to a* Quaker; *and his firſt Charge is* NOT *for Forgery.*: So pag. 56. *W. P.* ſayes *The firſt Article is for Forgery*; J. Ives ſayes, *It is* NOT; *but for writing a Dialogue, and Oppoſing the* Quaker *to the* Chriſtian: Again, pag. 60. *W. P.* offers *to prove T. Hicks a Forger*; J. Ives anſwers, *This is* NO PART *of your Charge.* In theſe three Inſtances *Jeremy ſtoutly* and *boldly* affirms, that *Forgery is*

NO PART *of the Charge*; but that the *firſt Charge is for Oppoſing a* Quaker *to a* Chriſtian, *and* NOT *for Forgery.* Let us now ſee what he ſayes, pag. 68. his words are theſe: *I ſay, this is* ONE PART *or piece of the* FORGERY *that they accuſe him of, to ſuppoſe and ſuggeſt that the* Quakers *are no* Chriſtians. Here he has *overturn'd all* he ſaid before. Now *he confeſſes* Forgery *is not only in the Charge, but in the firſt Article too.* Thus, Reader, thou haſt heard him *ſay*, and *ſay*, and *ſay again*; and preſently after *unſay it all.* Now thou ſhalt hear him *unſay this too*, and return to his *former Note* again; pag. 71. A Stranger preſt that we might have *Liberty to prove our Charge of Forgery*; *Jer. Ives* takes him up thus, *Forgery*, Sir, *is* NOT *the firſt Article, as you have heard once and again.* Judge now, Reader, whether this man either *conſiders, remembers, underſtands* or *regards what he ſayes*, who ſo *palpably and frequently contradicts himſelf.*

Nor doth this befal him in the more *looſe part* of his Diſcourſe only, but in the *argumentative part* alſo, which ſtrictly to examine, and particularly to inſiſt on, might of it ſelf fill a larger Treatiſe then I deſign this to be; ſo *falſe are* Jeremy's *Arguments, ſo lame and unconcluding his Concluſions*: One while *he alters*

alters the State of the Question; another while *he changes the Terms of his Argument*: Sometimes what is *prædicated in his first Proposition*, is either *wholely omitted*, or *otherwise repeated in his second*. Of this enough may be seen in pag. 87, 88. where first *the Term prædicated is*, CAN (If *W. P.* hath any Rule, &c. he CAN give some Evidence, &c.) By and by an Occasion is taken to repeat his Argument, and then *from* CAN *'tis drawn to* OUGHT; anon OUGHT *is slipt aside*, and MUST *is thrust in in the room of*. One while the *Proposition* runs thus: If *W. P.* hath any immediate Inspiration, &c. then he hath something by which he Can evidence to himself AND to us, &c. and then the *Assumption* is thus; But he hath nothing by which he can evidence this to himself NOR to us. Here instead of the *Copulative* [AND] they have put in the *Disjunctive* [NOR] which not only marrs the Argument; but renders *Jeremy's* Business *harder*, which was but *too hard for him before*: for by the *Minor* of this Argument, he undertakes to prove, *that W. P. hath nothing by which he can evidence to himself that he is no Impostor*, &c. But I doubt in this particular, the *Baptists* have *dealt kardly* with their Champion, to *involve him* in such an *inextricable Difficulty*, after they had spent near *two*

Months time, in *licking* their *Relation* into its preſent Form. But of this part of it, let this ſuffice, to give the Reader *a Taſte only of* Jeremy's *Arguments*; for I deſign not here a particular Examination of them, both as that is beſide the *Intention* of this Treatiſe, and as it would be in ſome reſpects, a ſupervacaneous Work; this Manner of Arguing being *ſome degrees* beyond the ordinary Underſtanding of the Vulgar, and to them that are skill'd and exerciſed in it, the Defects will of themſelves be obvious enough, without any Animadverſion: Wherefore leaving this, I proceed to take notice of another of *Tho. Plant*'s Notes, which I find in *p.* 101. thus expreſt, *And this Rule ought to be evidenced to be from Heaven Antecedaneouſly to the Obſervation of it, &c.*

Obſerv. Herein our Annotator falls ſhort (in my Judgment) of expreſſing himſelf *intelligibly*: I enquire therefore of him, *To whom this Rule ought thus to be evidenced*; *Whether it ought to be evidenced to them that Obſerve it, or to them that deſpiſe or reject it*? If he will ſay, It ought to be evidenc'd *to them that obſerve it* antecedaneouſly to *their* Obſervation of it, we herein agree; for we affirm, it is *ſo* evidenced to us: But if he will ſay, It ought to be evidenced *to them that deſpiſe and reject it*, antecedaneouſly to *his Obſervation who*

doth

doth receive it, observe it, and *is to give that Evidence* of it, then he *plunges* himself into as *fond* an *Absurdity*, as he could easily have run into; for his Sense will be plainly this, *That if I profess to have a Rule for my Faith and Practice, by Immediate Inspiration, I ought to evidence to him who denies and rejects it, that this Rule of mine is from Heaven, before I my self have walked by it*, or *made any Observation of it*. A Position so *ridiculous*, that it was fit only for *T. Plant* to publish, *who has the worst luck in writing Notes*, of any Man that I have read.

But sayes *J. Ives* p. 100. '*You may soon have* '*as much Evidence as we for Immediate Inspi-* '*ration; for we never pretended to it, as a Rule* '*for our Faith and Practice, in the* Christian '*Religion.*

Observ. If by WE he intends the whole People call'd *Baptists*, *he speaks untruly*; for many of them did *formerly* own the *Teachings and Guidance of the Spirit*, and asserted it in their Writings: But if he restrain his WE to those of them who are concern'd in the present Controversie with us, I must then say unto him and them, O *how are ye degenerated from your Ancestors in Religion*! How different is a *Baptist* now, from what a *Baptist* then was! Were not your Predecessors called in Derision *En-*

thuſiaſts (as ye now call us) *becauſe they then contended for* (that which you now deny, viz.) *The Divine Teachings and Immediate Aſſiſtance of the Holy Spirit, in their Preaching and extempore Praying?* Were they not called *Gifted Brethren*, from their affirming, *they had received the Gift of the Holy Ghoſt?* Look back into Dr. *Featly*'s Book, called, DIPPERS DIPT, printed in the Year, 1645. Turn over *R. Capener*'s Book, entituled THE ANABAPTIST WASHT AND WASHT, AND SHRUNK IN THE WASHING, and ſee if theſe Things were not ſo: But theſe perhaps you will ſay, were your Adverſaries; therefore I will put you in Mind of ſome of your Brethren: Read *Edward Barber*'s DISCOVERY OF THE MINISTRY OF THE GOSPEL (printed *Anno* 1645. Look into *Daniel King*'s WAY TO SION, wherein he affirms, That '*by the MOTION OF* '*THE SPIRIT he that is call'd to be a Mi-* '*niſter, may and ought to Baptize as well as* '*Preach*, p. 89. Examine *T. Collier*'s Works, particularly his MARROW OF CHRISTIANITY, and his EPISTLE TO ALL THE SAINTS; in which laſt he ſayes (chap. 12. p. 52.) '*The Spirit of God, who is God, is the* '*ALONE RULE of a ſpiritual Chriſtian.* Peruſe *Samuel How*'s Treatiſe, entitul'd, THE

SUF-

SUFFICIENCY OF THE SPIRIT'S TEACHING, &c. wherein he will tell you, *p.* 21. 'That *the Glory of Christ's Doctrine is, that it* 'is of the SPIRIT'S TEACHING: for 'when (adds he) *we behold the Glory of the Lord* 'in the most perfect Measure, so as we are 'chang'd thereinto from Glory to Glory; yet 'ALL IS FROM THE SPIRIT OF 'THE LORD, *seeing that he is the promised* 'Comforter, *that is to* TEACH US ALL 'GOOD THINGS *belonging to our Per-* 'fection.

Examine these Quotations, & call to mind the former Dayes, and then tell me, whether ye have not herein deny'd the Testimonies of your Brethren, who so honestly asserted, and zealously contended for the *inward Working, Teaching & Guidance of the holy Spirit*, which you now disdainfully and contemptuously reject. Many other Testimonies, of this kind, I could add; but I forbear, in Hopes of a future Opportunity to expostulate this Case a little more fully with you: At this time therefore, I will only add the Judgment of *William Kiffin*, a Man of no mean Repute amongst you, and now living; He, in his *Postscript* to *Sam. How's* fore-mention'd Book, expresst himself thus, 'But my *Intent in writing this Hard Word* (which respected some Hardship & Ignominy the

the Author had undergone) ‘*is not to commend* ‘*the Author, but to tender to thy Review the* ‘*matter of this foregoing Book, the Bent there-* ‘*of is, to advance the* TEACHINGS OF ‘*THE SPIRIT of Christ, in the Unfolding* ‘*of the Mystery of the Gospel to the Hearts of* ‘*Men, as the* CHOICE REVEALER *of* ‘*that Glory of Truth to the Soul, which will* ‘*change from Glory to Glory into its own Like-* ‘*ness, a* TRUTH *much opposed by* MEN ‘OF CORRUPT MINDS *in this Day.* Thus far *W. Kiffin* about 20 Years ago: From which, *Reader*, thou may'st observe, That they who *opposed the Teachings of the Spirit of Christ in the Unfolding of the Mystery of the Gospel to the Hearts of men, as the choice Revealer of the Glory of Truth to the Soul*, were by *W. Kiffin* accounted and called *Men of corrupt Minds* at that Day: What manner of Minds he and his Brethren now have, who so confidently oppose and furiously contend against this Truth at this Day, I leave to thee to infer.

In p. 102. *W. P.* tells them, *That the Martyrs in Q.* Marys *Dayes, had the Testimony of the Lord within them, and though they could not dispute for their Religion, yet they could burn and suffer for it.* To this *J. Ives* answers, *But they were no* Quakers (what if they were not call'd *Quakers*? He will grant they were *Christians,*

ſtians, and *that is enough*; for the Conſequence is plain, that *they who have the Inward Teſtimony of the Lord within them, are true* Chriſtians, *though they give no external Evidence of it*) Here again *T. Plant* calls upon his Reader to note; *Note, Reader* (ſayes he) *how theſe Men can own the Martyrs in Q.* Marys *Dayes for* Chriſtians, *and yet in theſe Dayes own none to be* Chriſtians *but themſelves, is a Paradox.*

Obſerv. Firſt, I put him to prove who of us hath ſaid, we own none to be *Chriſtians*, but our ſelves. *Next*, I ſay, that if that ſhould be ſuppos'd, yet it would be *no Paradox at all*. And I ask *T. Plant* whether or no the *Proteſtants*, when firſt they proteſted againſt the Church of *Rome*, might not have ſaid, *that they owned the Apoſtles and primitive Church to be* Chriſtians; *but yet that they owned none in the Dayes wherein themſelves lived to be* Chriſtians *but themſelves, and this without any Paradox at all?*

He goes on thus, *Did the Martyrs in Q.* Marys *Dayes pretend to Immediate Inſpiration for the Rule of their Faith and Practice? if not, what a grand Piece of Impertinency is it to name them upon this Occaſion, who pretended to no other Rule for their Faith and Practice, then the Holy Scriptures?*

Obſerv.

Obſerv. They did pretend to Immediate Inſpiration, and yet *were no Impoſtors* neither. *John Bradford*, a Man eminent amongſt them, both for his Piety and Learning, in his Anſwer to the Arch-Biſhop of *York*, ſayes thus, Martyrol. 3. Vol. 3. p. 296. 'We do believe and 'know the Scriptures, as Chriſt's Sheep, not 'becauſe the Church ſaith, they are the Scrip-'tures, but becauſe they be ſo, being thereof aſ-'ſur'd by the ſame Spirit that ſpake them. Hence it is evident, that the Holy Spirit, or *Divine Inſpiration*, *was the Rule of this Godly Martyr's Faith*, even concerning the Scriptures themſelves And *John Philpot* another Godly and Learned Martyr, having in the Beginning of his Bible written this Sentence, *Spiritus eſt vicarius Chriſti in terris.* i. e. *The Spirit is Chriſt's Vicar* (or in Chriſt's ſtead) *on Earth*; gave this Anſwer to *B. Bonner* enquiring the Reaſon of his ſo Writing: 'Chriſt ſince his Aſ-'cenſion worketh all things in us by his Spirit, 'and by his Spirit doth dwell in us, &c. Martyrol. Vol. 3. p. 573. To the ſame Purpoſe writes *William Tindal* (another eminent and worthy Martyr) in his Anſwer to *More*'s Dialogue: 'When (ſayes he) thou art asked, 'why thou believeſt thou ſhalt be ſaved by Chriſt? 'anſwer, thou feeleſt that it is true; and when 'he asketh, how thou knoweſt it is true? anſwer,

'ſwer, *becauſe it is written in thy Heart*; if 'he ask, who wrote it? anſwer, *the Spirit of* 'God; if he ask, how thou cameſt firſt by it? 'tell him, *thou waſt INWARDLY* 'TAUGHT *by the Spirit of God*; and if 'he ask, whether thou believeſt it not, becauſe 'it is written in Books, or becauſe the Prieſts 'ſo preach? anſwer, *No, not now, but only* 'becauſe it is written in thy Heart, *and becauſe* 'the Spirit of God ſo preacheth, *and ſo teſtifi-* 'eth unto thy Soul, &c. Thus far *Tindal*, by which the Reader may ſee, how much this godly Martyr was for the immediate Teachings of the Holy Spirit in the Hearts of God's People, *which is the very ſame Thing we contend for at this Day*, and for which theſe quarelling *Baptiſts* now revile us. To theſe let me add the Teſtimony of *John Jewel*, that zealous and learned Defender of the *Proteſtant* Religion, who though no Martyr, yet lived much about the ſame Time: He againſt *Harding* maintains, 'That without the SPECIAL *Help*, 'Prompting and REVELATION *of God's* 'Holy Spirit, *the Scriptures are to the Reader*, 'be he never ſo wiſe or well-learned, *as the Vi-* 'ſion of a ſealed Book. From theſe few Inſtances, let the Reader judge, whether the Martyrs owned Immediate Inſpiration, or the Inward

ward Teachings, Promptings and Revelation of God's Spirit, or not.

But *T. Plant* adds, That *the Conſciences of the Martyrs were perſwaded of the Authority of the Scriptures*, &c.

Obſerv. I no way doubt it: But the Queſtion is, *What that was by which their Conſciences were ſo perſwaded; whether it was divine Inſpiration, the Manifeſtation or Revelation of God's Holy Spirit or not?* If, Reader, the Teſtimonies of the Martyrs themſelves will be taken, thoſe before cited are plain and full. *Tindal* believed his Salvation by Chriſt, *becauſe he felt the Truth and Certainty thereof, written in his Heart by the Spirit of God, being inwardly taught by the ſame Spirit*: He believed not becauſe it was writen in Books, or preacht by Man, but *becauſe he found it written in his own Heart, and felt the Spirit of God ſo preaching and teſtifying unto his Soul.* *Jewel* denies the Scriptures to be intelligible *without the ESPECIAL Help, Prompting and REVELATION of God's Holy Spirit.* Bradford, *in the Name of all the reſt*, ſayes, *We do believe and know the Scriptures, as Chriſt's Sheep, being thereof aſſured by the ſame Spirit that ſpake them.*

Thou ſeeſt now Reader, that the Conſcien-

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ces of the godly Martyrs were perſwaded, *or rather aſſured* of the Verity and Authority of the Holy Scriptures, *by immediate Inſpiration* or the *Revelation of the Divine Spirit in their own Hearts*, wherein their Teſtimony moſt *ſweetly harmonizes* with ours.

There is one Clauſe more in *T. Plant*'s Note, which peradventure may deſerve the Reader's Notice: It is this, *Had the Martyrs* (ſayes he) *lived in our Dayes, they would have run the ſame Hazard* (to wit, of their Lives) *if called thereunto, to oppoſe* Quakeriſm, *as they did then to oppoſe* Popery.

Obſerv. Two things herein ſeem obſervable: One, that *T. Plant* ſuppoſes *they muſt have had a Call to it*, before they had run ſo great an Hazard, and thereby *he lets in Revelation or immediate Inſpiration*, before he is aware of it. The other is, *That he who ſo ſcorafully denies Revelation, pretends here himſelf to underſtand what they that were dead above an Hundred Years ago, would have done, if they had been alive now.* Here his Confidence hath betray'd him: He is a deſperate Enemy to Revelation, and yet *takes upon him to tell Things, not otherwiſe knowable then by Revelation.* Doth he ſpeak by Rote? *Parrats* do ſo: Has he certain Knowledge of what he pake? *How came he by it?* Has he no certain Knowledge,

ledge, but only bare Conjecture, *why then ſo confident? why ſo poſitive?*

The Relation of the Meeting being ended, *T. Plant* goes on to give his Reader an Account of ſome Letters that paſſed between them and us, in order to the appointing of another. In theſe Letters it was propoſed, *That five of either Side ſhould meet, to conſult of ſuch Things as neceſſarily related thereunto: Accordingly,* (ſaith he) *Mr.* Kiffin, *Mr.* Dyke, *Mr.* Paul, *Mr.* Snelling, *Mr.* King *and* Mr. *PLANT did meet*, &c.

Obſerv. One would think *T. Plant* had an *itching Humor* to be called MASTER, elſe he would never call himſelf ſo; and yet this is not the firſt time (ſee *p.* 71. 74.) that he hath befool'd himſelf with that Title: But let him injoy his Humor, if he pleaſe; I would not too ſeverely perſtringe him, but leave him to *the Correction of his own Folly*, and proceed.

They met, he ſayes, *with* W. Mead, J. Oſgood, W. Welch, *and ſeveral others, and debated the Propoſals which they had ſent to us*, and printed (which were New and different from thoſe that had been mutually agreed on between them and us before, & upon which the former Meeting was held) and *Mr. Kiffin*, he ſayes, *and the reſt did urge, that we ſhould proceed*

ceed in that Method as is expreſt in the aforeſaid Propoſals: *Upon this*, he ſaith, *the* Quakers *manifeſted ſome Suſpicion of the Propoſals, as they were worded, &c.*

Obſerv. Had they not *good Cauſe* ſo to do? Was it probable you would *fly off from the old Propoſals*, which you had ſo freely and readily (as you intimate, *p.* 13.) conſented to and embraced, if he had not had *Hopes*, in obtruding New ones, to *advantage* your ſelves, and *injure* us? If you thought, we took you for our *Friends*, you were very much *miſtaken*: and truly, not much leſs, if conſidering you as *Enemies*, and ſuch too from whom, *Experience had taught us*, we were not to look for *ſincere and generous Dealing*, ye expected we ſhould treat you without that *prudent Caution* and Circumſpection, which is requiſit in ſuch Caſes.

But *W. Welch*, he ſayes, *produc'd a Paper, that croſt all they had diſcourſed before*: And what was that? Why, *It was an Anſwer*, he ſayes, *to their Propoſals*: *Whereupon*, ſaith he, *W. Kiffin and thoſe with him, ſeeing ſuch diſingenuous Dealing, did conclude, 'twas to no Purpoſe to treat any longer with them, &c.*

Obſerv. By this, Reader, thou may'ſt ſee *how hearty theſe men were in their Treaty for another Meeting*, who could catch hold of ſuch *a trivial Occaſion* to break off, and treat no

more. Doubtleſs theſe *Baptiſts* are very *touchy* and *pettiſh* (or elſe *they were weary of the Buſineſs*) for I obſerve in their Relation of the firſt Meeting, *pag.* 25. They ſay, *They could gain no direct Anſwer*, and that *there-upon* J. Ives *and* T. Hicks *withdrew*. It is a Sign they were *in Haſte to be gone*, when the bare giving of an Anſwer, which they judg'd not direct (had it been ſo) would drive them away. Though when they ſay, *the Anſwer was* not direct, *to their Deſign* is to be underſtood; for to the Queſtion it was direct and plain: But their Aim being to render us obnoxious to the People, as Perſons denying the *Man Chriſt Jeſus*, our Anſwer thwarting their Expectation, fully and clearly proved that *We own him*; This, ſay they, *is not direct* (viz *to their Purpoſe*) and this Diſappointment muſt be ſuppoſed to give them ſo great an Offence, that away they *fling*; no holding, no ſtopping them, no Perſwaſion, nor Entreaty may prevail with them to tarry. One would think they might have ſtay'd at leaſt ſo long, as to have ſhown the People the *Indirectneſs* of the Anſwer: No, they were *in too great Haſte* to ſtay. They wanted ſome *colourable* Pretence for a *Retreat*; and though this was a very ſorry one, yet better *came off thus, then worſe*; *for the Battle went ſore againſt them*. And much after the

the ſame manner were *W. Kiffin*, *T. Plant*, and the reſt of them *put to it*, to get off from this Treaty for another Meeting. 'Tis worth thy obſerving, *Reader*, how they were put to their *Shifts* for an *Excuſe*: *W. Welch*, they ſay, *produc'd a Paper, containing an Anſwer to their Propoſals, and this*, they ſay, *croſt all they had diſcourſed before*; *whereupon* W. Kiffin, *and thoſe with him, ſeeing ſuch diſingenuous Dealing, did conclude, it was to no Purpoſe to treat any longer with them.* This was that they had *a mind to be at*; but could they have choſen a worſe *Medium* to have *come off by*? Would any but themſelves have broke off a Treaty, *becauſe an Anſwer was offer'd to their Propoſals*? Do ye *Baptiſts* account it diſingenuous Dealing *to return an Anſwer to your Propoſals*? Why then, Oh diſingenuous Men! did you make ſuch Propoſals as *ye were not willing* to receive an Anſwer to? How truly may I retort upon your ſelves that which *T. Ives* moſt untruly reflects upon us, *p.* 113. Ye are reſolved *to find Fault with any thing, Right or Wrong, &c.* For ye refus'd before to treat with us, becauſe (as ye ſay, but falſly, *p.* 30, 41, 42.) *we took no Notice of your Propoſals*; and now, that ye might fly off from the preſent Treaty, ye *pick a Quarrel* with us, becauſe *we offer you an Anſwer to your Propoſals*: What *ticklish*

People have we to deal with? How is it poſſible to ſatisfie ſuch men, who are *never pleas'd full nor faſting*? who, if they are *not anſwer'd*, will *not treat* at all; and if they *are anſwer'd*, will thereupon *break off*, and treat no more: But this I doubt not, will ſatisfie all indifferent Readers, that you have hitherto but *prævaricated with us*, and not acted *ſincerely* and cordially, ſo far as ye have already treated. But to go on.

To our *Anſwer* to their printed Propoſals they ſent us a *Reply*, and thereto we return'd them a *Rejoynder*: Their *Reply* T. Plant hath *printed at large*; but unfairly omitted our *Rejoynder*, giving his Reader but three or four Lines of the *Cloſe* of it, and *concealing* all the reſt, which was as followeth:

London the 24th 8th Month, 1674.

Your's bearing *Date* the 22th Inſtant, we have received and conſider'd, and return you theſe Obſervations upon it: What you mean *by antedating our Paper, and Jeering thereupon*, you ſhew us not, whatever you ſuggeſt, it bears the *Date* of the *ſame Day*, on which it was firſt drawn up, *viz.* the 17th Inſtant, being *the Day after the Meeting at* Wheeler Street, though not delivered to you ſo ſoon, becauſe our Friends did not underſtand, that thoſe of

you

you they treated with, either *had Power, or were willing to conclude a Meeting without ſome more of your Friends or Aſſiſtants*: However, our Paper was in *Anſwer to your Printed Propoſals*, and as we judged neceſſary and reaſonable. Our ſaying, *We condeſcended to return you that Anſwer to your Propoſals, was not to exalt our ſelves as Superiors, or as Lofty, or Imperious*; but that it was a Condeſcenſion to propoſe *Terms for a private Meeting* with you, ſince we reckoned and knew our ſelves ſo publickly injur'd by you, in abetting or countenancing a *Forger*. As for your treating with us, as *Perſons departed from the* Chriſtian *Faith*, you might have ſuſpended that Judgment till we had come to a Tryal, ſince that *your* Charge *therein is yet to prove* (however you doubt not to do it) and *T. Hicks* his *Reaſons* for it are yet to be debated: As alſo your Purpoſe to prove us, *whether we are Subverters of the* Chriſtian *Religion, or not*, is but a profeſt *Purpoſe*, not yet performed nor accompliſht; ſo that however, *neither* Tho. Hicks *in his Dialogues, nor* Jer. Ives *in his Syllogiſtical Attempts* have yet *proved* us ſuch, although *pretended* by both; their Labour and Time hitherto is then miſſpent, and yet you will boaſt, *as if we were pincht, apparently worſted, and uſed ſilly Shifts*: This favours of *Tho. Hicks*'s Spirit, with much

more in your perverſe and peeviſh Letter, a your upbraiding us with ſuch Words and Phraſes as theſe, viz. ‘ *Palpable Equivocations, your* ‘ *Folly, manifeſt Lyars, guilty Perſons, your* ‘ *common Way of Trifling, Perſons departed* ‘ *from the* Chriſtian *Faith*, and your Inſinuation ‘ as if we were *afraid of a fair Tryal, and ſeem-* ‘ *ing to dread nothing more then that* T. Hicks ‘ *ſhould ſpeak for himſelf*, which is as true as that 'tis not the Argument, but the Man we would deal with, whenas both our *Anſwers to* Tho. Hicks *and our Propoſals for a Meeting* with him, to examine Matters, evidently ſhew the contrary: Have we refuſed him to give his *Arguments* in thoſe Matters we have charged againſt him? Or have we not manifeſted both our Willingneſs and Deſire therein? will ſuch *Falſhoods* gain you or him Credit in the Minds of the Unbyaſſed? We perceive *you are not now fit, either for a further Treaty, or a private Meting*: You appear ſo perverſe, as Men leavened with your Agent *Tho. Hicks* his Spirit, or that had ſwallowed down ſome of his Cholerick, Humor or Paſſion (but therein, neither he nor you will bring Honour to your Cauſe) And therefore 'tis neceſſary that we conſider of ſome other Way further to throw off his *Dirt*, *Calumnies*, *Slanders* and *Forgeries*, and therewithal to endeavour to

manifeſt

manifeſt your corrupt *Partiality*, in abetting ſuch an Agent, if you will afford us no *better Treating* then is in this *angry, ſcornful, boaſting and upraiding Letter of yours*; however, if we ſhould be mute, and ſuffer all your *Abuſes* in ſilence, we doubt not but the Juſt God will bring a Stroke upon you, for your *Injuſtice* and *Partiality*.

But to your *Exceptions* againſt our *Propoſitions*, in Anſwer to yours.

1. Where in our ſecond we provide a *Liberty, that ſuch as have a Neceſſity on their Spirits to ſpeak briefly to the Buſineſs in hand*, which Liberty we granted you as well as our ſelves: This you ſay, *You cannot admit of* (neither can we admit of your *Exception* againſt it) and alſo for your Reaſon, falſly accuſing us, as that *you know it is ordinary with us* (*when pincht*) *to pretend a Motion to divert from the Point in hand*; and alſo infer (though from a falſe Surmiſe of your own, no waies conſequent to what we propoſe) *that the ſame Neceſſity might be pleaded to talk all the time as well as briefly to the Matter in hand.* Say you ſo? Then you will not believe what we ſay; if you muſt be our *Judges*, no leſs then the Condemnation due to *Equivocators*, is to be expected from you: By this you have very much bewray'd your own *covertly and feign'd Work*,

in endeavouring *to bind us to Terms and Propoſals*, when now you render us no better then Perſons not to be credited. We cannot undertake to purchaſe a *Meeting* with you at ſuch a difficult Rate, as the *Removal of your hard Thoughts firſt*: However, you would make a fair *Shew* to the World as if you were in *Earneſt* to have Matters fairly tryed between us; but ſuch *Covers* will prove too narrow.

2. Though you could not comply with our Anſwer to your *ſixth Propoſal*, with reſpect to the *Day* and *Hour*; yet with reſpect to the Concluſion *to end with Conſent*, you might very well have comply'd with it, and not have prejudg'd our Intention, as if we *deſign'd to call you* Fugitives & Run-awayes, *if you ſhould depart in your time*: The Lord knows, we deſign'd no ſuch thing; but that after we had met a convenient Time, on a fair or ſeaſonable Propoſal for a parting, it might be conſented unto: However, your Cauſe is attended with many *Diſtruſtful Thoughts*, *Jealouſies* and *evil Surmiſes* againſt us, which at leaſt would render your Cauſe very *ſuſpicious* to us, if we had not that Inſpection into it that we have.

3. From our ſaying (in Anſwer to your *7th*) *That if we find by the firſt Meeting that you deſign to do us Right in as publick a manner as* T. Hicks *hath done us Wrong, &c. that then we*

will

will conſider of another Meeting, you unjuſtly infer from hence, that *this is as much as to ſay, that if* T. Hicks *ſhould acquit himſelf, and you publickly clear him, and condemn us as* Slanderers, &c. *then we will meet no more with you, leſt our Tenets ſhould be too openly expoſed and diſcovered*: This is like one of *T. Hicks*'s Conſequences; whereas our Anſwer implies no ſuch Jealouſie of our ſelves as condemnable, nor any Doubt or Queſtion of making good our *Charge* againſt *T. Hicks*, but the contrary, as not at all queſtioning but that we ſhould make his *fraudulent Dealing* and *Guilt* appear obvious to your Underſtandings; only we had Reaſon to queſtion your *Deſign* towards us: However we were willing to make ſome Progreſs in order to try you further, as is plain by what we have propoſed.

4. Our *Exception* againſt your *9th Propoſal*, as being unreaſonable, you are pleaſed to call *ridiculous and impertinent Reaſoning*; and why ſo? Is it becauſe we might not be oblig'd *aforehand to anſwer* T. Hicks's *Charges againſt us*, when they were never *ſpecified* to us; nor *He a competent Perſon* to proſecute us, *after our Charge is proved againſt him*, which we no waies doubted to do, if we might but have Opportunity? But to excuſe your Agent as a *competent Perſon to proſecute us*, you ſay, *Were*

it

it ſuppoſed (though as yet you ſee no Reaſon to grant) that in ſome things T. Hicks *might be miſtaken, it will not therefore follow, that every thing he ſaith, ought not to be credited*: Though we grant this; yet herein you do but *mince and cover*, and are egregiouſly *beſides our Charge* and Proviſion againſt *T. Hicks*; for it is not that he may be or is *in ſome things* meerly *under ſome Miſtake*, and therefore *not competent*, but that *he is a vile Forger, Perverter & Slanderer*, and that *in many things*: This is the *Nature of our Charge* already proved againſt him in two Books, *Reaſon againſt Railing*, and *The Counterfeit* Chriſtian *detected*, which we are apt to think that you have not read over, or ſeriouſly peruſed (for if you had, we think you would have better acquieſced with our *Charge* againſt him, without giving us further Occaſion to purſue it) You do ſo mince and *leſſen* matters that are cloſely laid and charg'd againſt *T. H.* From [*a vile Forger*,&c.] you would have it turned to [*were it ſuppoſed that in ſome things* T. H. *might be miſtaken, which as yet you ſee no Reaſon to grant*] It ſeems then that he is a very *Unerring Perſon* in your Eſteem; but we deſire both *J. Ives* and the reſt of you, but ſeriouſly to read over the laſt Book of *W. Penn*'s, in Anſwer to him intitul'd, *The Counterfeit Chriſtian detected*, and then conſi-

der

der, whether all these things which he is chargd with, are only *supposed* Mistakes. Your Retorsion upon *G. Whitehead* and *W. Penn*, as *not competent Persons to prosecute* T. H. *for the like Reason that we have given against him*, viz. *That they do not only stand accused for, but in convenient time will be prov'd manifest Lyars.* It seems *T. Hicks* has not yet *prov'd them* such; that is yet to do: but we observe, he is much *lowder* and fiercer in his *Charges*, then in his *Proofs*. But do you really now judge *G. W.* and *W. P.* cannot be compleat *Persons to prosecute our Charge* against *T. Hicks*? If you do, you should have told us that at first; why then did you admit of a *Meeting* with them at all on that account, in order *to make good their Charg*? Hath *T. Hicks* devised this as *a Hole to creep out at, and save his Head*? But such retorting *Shifts* will not clear him, or you either. However, before either *G. W.* or *W. P.* be obliged to answer to *T. Hicks*'s Charges against them, they expect a *Note* from him *of the Particulars that he grounds his Charge upon*, as we have done by him, at some of your Desires.

5. Touching our *Assenting*, that when we have done with *T. H.* about matters of *Fact* charg'd, and that you have done us *Justice* therein, *&c.* we should be willing, if the Lord will, as convenient Opportunity may be afforded to discourse

courſe matters of *Doctrine* with ſome others of you, &c. you unreaſonably quarrel with the Words [*as convenient Opportunity may be*] as ſignifying our *common way of Triffling*, as you falſly and ſcornfully ſay; whereas we ſeriouſly expreſſed our real Intentions and Deſires therein, as not having Time and *convenient Opportunity* in our own hands to command, that being in the Hand and Diſpoſal of an omniſcient God, whom we fear, and in Subjection to whoſe Will we propoſe Matters that are not in our preſent Time and Will to be done.

6. Touching our *Willingneſs* to diſcourſe matters of *Doctrine* with ſome *more competent*, &c. you ask, *Why not with you? Why not with T. Hicks?* We think that we have offer'd ſufficient Reaſon, at leaſt, ſuppoſing if *T. H.* appear *guilty of that Charge* laid againſt him and you Abettors of him, being ſuch a guilty Perſon, *a vile Forger*, &c. this would render you all *incompetent and unmeet to diſcourſe of the things of God's Kingdom*; would it not, ſuppoſe you?

7. We now fully underſtand you (as we perceived your Deſign before) *that as yet*, ſay you, *yielded that thoſe matters wherein* G. Keith *was concern'd ſhould be ſpoaken unto, provided that afterwards the Paper of* Charges *be next ſpoaken unto; and deſire that one Article may be iſſued before any other be inſiſted on*; as namely,

That

That you ſhall not admit of any Diſcourſe upon other Particulars after G. Keith's *Buſineſs is iſſued till thoſe Reaſons which* T. Hicks *hath given why he oppoſeth the* Chriſtian *to the* Quaker, *be fully debated*: We cannot but take it for granted, that ſtill you put us off with dilatory *Evaſions*, to keep us from purſuing our *Charge*, contrary to what we have offer'd, and you in words pretended; and *what Delay and Time* this fully Debating of *T. Hicks*'s ſaid Reaſons *will require*, who knows? Thus you *triffle* with us: Have we not plainly propoſed and offer'd to diſcourſe matters of *Doctrine* in their place, when matters of *Fact* are *gone through*: yea, and have openly declared our *Willingneſs* to diſcourſe thoſe *Reaſons* on which you pretend to prove us *no Chriſtians*, in their place; for the *Streſs* of our firſt Article is *not* upon *T. H*'s oppoſing the *Chriſtian* to the *Quaker*; but upon *A Dialogue* betwixt a Chriſtian and a Quaker, *yet* made by *T. H.* 1ſt, *Was it made and contrived by* T. Hicks, *Yea, or Nay*? Or, *Was it a* real Dialogue *between a* Quaker *and any Body elſe*? If not, *then* 2dly, *Hath he ſaid* True, *in poſitively* calling it ſo, *and telling the World in his very Title-page, that* therein is faithfully repreſented *the chief and moſt concerning Opinions of the* Quakers, *together with their Method and Manner*

of

of Reaſoning in Defence thereof? We affirm this to be *Falſe*, and would have produc'd many Inſtances to have prov'd it ſo, even out of *T. H*'s own *Dialogues*: But you will needs have him in the firſt place give his *Reaſons, why he oppoſeth the* Quaker *to the* Chriſtian, which is not the thing we in that place either complain of, or in that Article affirm that the *Quaker* is a *Chriſtian* (though in its place we have conteſt it and ſhall) but *T. Hicks*, the Contriver and Maker of the Dialogue, *makes himſelf that* Chriſtian *that dialogues with the* Quaker (as he calls him) and he is both call'd and prov'd *Counterfeit Chriſtian*, or *no Chriſtian*; and it is our parts rather to *prove him ſo*, then his to *prove us none*; when it is not the matter complained on by us in the firſt place, but he is poſitively charg'd to be *A vile Forger*, &c. neither doth the *Streſs* of our Complaint lie upon the *firſt Article*; that's placed but as an Introduction into the following matter & hath been of this ſervice, that many who thought they were *real Dialogues*, now underſtand they are but *fictitious*.

To conclude; We do not only take it for granted that you are now further off from a Compliance then you ſeem'd before; but alſo that you are afraid that your *Brother T. Hicks* ſhould come to a *plain Teſt* or *Tryal upon our direct*

direct Charge, leſt the Conſequence reflect on your ſelves: We ſee that you except againſt ſix or ſeven material Paſſages in our Propoſals, and we ſee no Reaſon why we ſhould further condeſcend to your dilatory Work, but to conſider ſome other Way or Expedient to clear our ſelves, eſpecially ſince you have ſo much prejudged us.

George Whitehead,
George Keith,
Jaſper Batt.

This they return'd no Anſwer to, nor have ſince made any Overture to reſume the *Treaty* which in a *pettiſh Humor* they had broken off; And yet they would fain make People believe, they are *not unwilling to give us a Meeting*: Yet when they ſay, *p.* 107. *Could ſuch a Meeting be peaceably obtain'd, we ſhould gladly attend it*, they ſufficiently diſcover even to common Capacities, how *Cold* they are in their Deſires of it.

CHAP.

CHAP. IIII.

Some Animadverſions upon J. Ives's *Poſtſcript.*

THat which comes next under my Conſideration is, a Poſtſcript added to *Tho. Plant*'s Book, and ſubſcribed by *Jer. Ives*, in the Introduction to which he tells his Reader, That '*the* Quakers *have no more Cauſe to glo-*'*ry, then* Caligula's *Souldiers, who had nothing* '*but Cocle-ſhells to ſhew, for the Trophies* '*and Spoils of their great Victories.* Hence firſt I infer, that *he grants the Victory may be great, though the Trophies and Spoils are but ſmall.* Next, I deſire the Reader to conſider, what *Sort of People* we had to war withal, to wit, *Such as deny the immediate Aſſiſtance of the holy Spirit,* Such *as ſcoff at divine Inſpiration & Revelation,* Men *whoſe Religion ſtands in outward Performances, whoſe Treaſure lies in External Shews and Outſide Appearances, preferring the* SHELL *before the Subſtance*: If therefore our *Spoiles* conſiſt of *SHELLS*, wonder not, *Reader*, at it: but rather that *ſo many* Knowing Men, ſhould be grown *Gray-Headed* in a Profeſſion of Religion, and yet

have

have nothing but SHELLS *to looſe.* But from this I attend him to his *Obſervations.*

In the firſt he ſayes, '*It is obſervable that* '*moſt of the Time ſpent in the two Dayes Con-* '*ferences, was to prevail upon them to hear our* '*Arguments, to prove they were no* Chriſtians, '*and that their Miniſters were Cheats and Im-* '*poſtors.*

This from his own pen, doth us great Service: for having fully (as I conceive) demonſtrated before, that this was not the *Subject* agreed upon, nor the proper Buſineſs of thoſe two Dayes; but that it was *our Charge* againſt *T. Hicks*, conſiſting of FORGERY, PERVERSIONS, FALSHOODS, SLANDERS, &c. that was the proper Subject and Buſineſs of thoſe dayes, which it concern'd *Us* to prove *againſt him*, not *he* or they *againſt us* (for we were the Opponents, they the Reſpondents, and *J. Ives* himſelf will not admit *that a Reſpondent ſhould offer to prove*, ſee *pag.* 81. of *T. Plant*'s Relation) that, I ſay, being before hand ſufficiently demonſtrated, this open confeſſion of *Jer. Ives*, that *moſt of the Time in the two Dayes Conferences, was ſpent to prevail upon us, to hear their Arguments to prove us no* Chriſtians, *&c.* doth put it out of all Queſtion that it was *They declined* the Subject to be

proved, *not We*; though *T. Plant* moſt unhandſomly, as well as falſly hath charged it upon us, *pag.* 36.

But this *Jer. Ives* ſaith, *They conceived reaſonable*; and he offers ſome Reaſons for it: '*Firſt*, ſaith he, *becauſe it was contained in the* 'firſt *Article of their written Charge, ſent in* 'againſt T. Hicks, *which was for writing a Dia-* 'logue, *and oppoſing a* Chriſtian *to a* Quaker.

Reader, That thou may'ſt ſatisfie thy ſelf, that in this Inſtance *Jer. Ives* hath *not dealt honeſtly* with us, nor fairly with thee, I refer thee to the *Charge* it ſelf, as it ſtands in their own Book, *p.* 5. where the firſt Article is, *A Dialogue between a* Chriſtian *and a* Quaker, *yet made by* T. Hicks. Judge now, whether this Man deſerve *Credit*, who ſo little regardeth what he ſaith, that he boldly here affirms (and not only here, but in the Diſcourſe it ſelf moſt frequently) that *the firſt Article againſt* Tho. Hicks *is for Oppoſing a* Chriſtian *to a* Quaker, and yet it appears *by their own Book*, that there is no ſuch Sentence in that *Article*, no, nor in all the *Charge* beſides.

His next Reaſon is, *Becauſe many of the things* T. Hicks *hath charg'd upon the* Quakers, *were no otherwiſe true, but as they were the Conſequences of their being no* Chriſtians. This, *Reader*, is well worthy of thy Obſervation: for

for by this thou mayſt plainly ſee how *unworthily* theſe men have dealt with us, not caring what Way or Courſe they took, *direct or indirect*, ſo they might thereby *faſten Reproach* and obloquie upon our *Principles*, Practices or Perſons. *Many of the Things charg'd upon us*, he confeſſes, *are no otherwiſe true, but as they are the Conſequences of our being no* Chriſtians; yet theſe *Conſequences*, like their *forlorn* Hope, were caſt off long *before*, and the *Antecedent was to come behind*. Oh infatuated Men, and deſperately Wicked! Could you *without Remorſe* thus load an innocent People with *infamy*, and pour out Floods of Reproach upon us, and now a Year or two after tell, that *many of the Things, ſo charg'd upon us, are no otherwiſe true, but as they are the Conſequences of another Propoſition* that is *not yet prov'd*! what elſe is this but, according to the Proverb, *Firſt to hang men, and then to try them*? I appeal, *Reader*, to thy impartial Judgment, whether they have herein dealt with us *as became Men*, not to ſay *Men of Religious Pretences*.

Beſides, I would have *Jeremy* know, that as the *Deſign* was *diſhoneſt*, ſo *his Logick is falſe* (as I have elſe where noted) and can be of no other Uſe, then to prove the *Ignorance* or *Malice* of his *Mind*: for if it were *poſſible* for him to prove his *Antecedent*, that we are

no *Chriſtians*; yet his *Conſequences* (having *ſo long been accuſtomed to go before*) will never *by fair Means* be brought *to follow*: But, if either fair or *foul* will do, 'tis much alike to him.

In his ſecond *Obſervation* he tells the world, that *we quibble about Words*, and makes a Shew, as if he had gain'd ſome notable Advantage over us, in diſcourſing the Nature of a Dialogue. *We charged* T. Hicks *with* FORGERY, *in calling his Book a Dialogue or Diſcourſe between two, which never was a real Diſcourſe between any*. But, ſay they, Here is one of your own hath written in the ſame manner. No, ſay we, *It is not the ſame Manner*; for he doth not call his Book *a Dialogue, but*

By way of Dialogue: that's the ſame thing ſay they; the terms are equivalent, ſaid *Jer. Ives*, pag. 50. We deny it to be the ſame, or that the Terms are equivalent; and therefore *Jeremy* does but beg the Queſtion, in ſuppoſing us to grant that which we do not. But that thou (Reader) may'ſt be able to judge, whether theſe two Caſes be both alike, give me leave to ſtate them both to thee according as they really are: One man writes a Book, and calls it *ſimply A DIALOGUE*: In it he repreſents his *own* Principles *as fair* as he can, his *Adverſaries as fouly*; makes *Anſwers in his Adverſaries Name*,

Name, as *weak*, *ſilly*, *fooliſh*, *abſurd*, *ridiculous*, *impertinent* and *impious* as poſſibly he can, *conceals* that this was *written by him*, and only ſayes it was *publiſht by him*; and he *contrives* and mannages the *whole Deſign* ſo, that his *Reader* may be *perſwaded*, that he that publiſht it, had *no hand in the forming of it*: but that thoſe very *Anſwers*, how *weak* or *wicked* ſoever they be, were *really ſo ſpoaken and expreſt by that very Perſon*, under whoſe Name they are ſet down: This is the State of the Caſe on the one hand. Another man writes a Book, and therein repreſents two or three Perſons, *as* diſcourſing together; but that he may, *at the very Entrance*, *ſecure* his *Reader* from all *Danger* of *Miſtaking* him, or thinking it to have been a *Real* Diſcourſe, he tells him, it is written *by way of Dialogue* (which is *after the manner* of a Dialogue, or *in Imitation* of a Dialogue) and that *he himſelf writ it*: And this is the State of the Caſe on the other hand. The one of theſe doth but tell the World, *what he thinks is my Opinion*; the other intimates to the World, that *I my ſelf* did *ſpeak* and *aſſert* ſuch or ſuch a thing *as my own Opinion*, whenas I not only *never ſo ſpoak*, but alſo *in my Heart abhor* and deteſt the thing pretended to be ſo ſpoaken by me. Judge now impartial Reader, whether theſe two Caſes be alike. But

But he adds, *It is well known, that a Dialogue or Dialogiſmus is a Figure of Speaking, &c.* This is another of his *ſly Tricks*, to ſlip in *Dialogiſmus* inſtead of *Dialogus*, and then *inſinuate* as if a *Dialogue* and *Dialogiſmus* were *ſynonomous*. But I will not ſpend Time on this; for I ſuppoſe no Reader that is *capable* of *underſtanding Dialogiſmus*, but will alſo be *able to diſcern his Sophiſtry*.

He goes on thus, 'We told them, that 'Geo. Fox *had writ a Diſcourſe between a* 'Papiſt *and a* Quaker, *and did not ſay by way* 'of *Dialogue*, or by way of *Diſcourſe*, but a 'Diſcourſe, which (ſayes he) *was never any* 'real *Diſcourſe*, but a feigned thing; *and we* 'offered to prove over and above, that he had 'abuſed and miſrepreſented the Perſon he pre-'ſents in his *Diſcourſe*, &c.

That thou may'ſt the better underſtand this Paſſage, I deſire thee, Reader, to look back with me into *T. Plant*'s Relation, pag. 54. where this Particular is ſet down by themſelves: J. Ives *offers the Book, urges that it is called a Diſcourſe. William Penn* anſwers, *I ſay it was a real Diſcourſe*, &c. *Jeremy* replyeth, *Then I require of you to prove it. That*, ſayes William Penn, *I will do at another time, but not now.* At this they make the *People hoot*, and cry out, *Prove it, prove*

it,

it. Sayes William Penn, *This is not fair, that inſtead of Anſwering our Charge againſt* Thomas Hicks (*the Cauſe of our Coming*) *you make a Charge extemporary againſt us, and give us no Time nor Paper of that Charge, and now call us to prove it, and the man is an Hundred Miles off.* Could any thing be more *ridiculous* then for *theſe men to triumph in a Hoot of the People* (had that been true) becauſe a thing that *depended upon Perſonal Evidence,* was not *immediately* proved, when we had *not the leaſt Notice* beforehand of their Intention to urge it, and *the Evidence was an Hundred Miles off*: But he ſayes *it was never any real Diſcourſe, but a feigned thing.* Well, though we are ſufficiently *able to prove it a real Diſcourſe,* yet ſeeing *he is ſo raſh and inconſiderate,* I'le put him upon the *Proof* of his *Affirmation,* and give him Time for the doing of it too; *let him prove it a Feigned Thing if he can.*

But there is one Paſſage more to be taken notice of, before I paſs from this Particular; He ſayes, '*We offer to prove over and above,* '*that he had abuſed and miſrepreſented the* '*Perſon he preſented in his Diſcourſe.* How little doth this man *conſult* the *Credit* of their *Relation,* or his own *Reputation?* I deſire

thee, Reader, to examine the place, pag. 54,55. for I aſſure, I can find *no ſuch Offer at all* expreſt. Where lies the Fault *Jeremy*? Did *ſome of you* make this Offer, and yet is *not* in your Relation? *Then your Relation is Falſe in omitting it*: Did *none of you* make this Offer, and yet haſt thou *affirmed* you did? *then thou art Falſe in Affirming it.* In ſhort, *Either* (in this Particular) *thou art True, and the Relation is Falſe*; *or the Relation is True, and thou art Falſe*; grant which thou wilt.

In his third Obſervation he ſayes, 'That 'the Quakers, *throughout both their Accounts* 'of the two Meetings, *make uſe of the* vox po- 'puli *to credit their Crazy Cauſe*; *ſometimes* 'telling the Reader, *the People ſhouted, and* 'other while hooted at the Baptiſts. That this is the *Fault* themſelves are *guilty* of, and therefore by Complaining *anticipate* our Complaint, let the following pages of their own Relation witneſs, pag. 49, 55, 57, 62, 79, 81, 82, 86, 88, 93, 94, 96, 97, 99, 102. in ſome of which *they tell* the Reader, *the People laughed and ſhouted*; in others, *they ſhouted and hooted*; one while, that *they ſhouted extraordinarily*; another while, that *their Shooting and Hollowing was ſo extraordinary*,

dinary, that what was ſaid could not be heard.

If *Jeremy appeals to the People* to vindicate himſelf, *he has them at his Beck*; if he *calls upon them* to criminate us, *they are forthwith at his Devotion.* What could the man deſire more? or what indeed can be ſaid more then this? That *as his Brother* Hicks *had* FORGED *a Dialogue, and* FORGED *a* Chriſtian, *and* FORGED *a* Quaker, *and* FORGED *Anſwers to his own Mind:* So *they have here framed a Relation,* FORGED *Anſwers, and feigned a People Laughing, Shouting, Hooting, Hollowing, when, how, and as often as they pleaſe.* Nay, ſuch a *Knack* hath *Thomas Plant*, that when he askt (pag. 49.) *Is not this the Firſt Article of the Charge?* He can make the People cry, *Yes, yes*; though *the Charge was not read unto them.*

But this is not all; '*Another time* (ſaith he) '*they tell the World, the* Baptiſts *made* '*ſuch a Noiſe with Laughing and Shouting,* '*that they could not be heard. As if by this* (ſayes he) '*they deſigned to make the World* '*believe they Hear as well as Speak by Inſpi-*'*ration*; *otherwiſe how could they ſo curiouſ-*'*ly diſtinguiſh between the Voices of the* Bap-'*tiſts and others.*

To paſs by here *his Ungodly Scoff at Inſpi-*

ration,

ration, let me ask him, *how he knows* they were *Quakers* that ſaid, *he did, he did*, as their Relation ſayes they were, pag. 56. and to the like purpoſe, pag. 57. It ſeems *they could curiouſly diſtinguiſh* between the Voice of the *Quakers* and others. But *what manner of Ears* may *Thomas Plant* be thought to have, that could *ſo curiouſly diſtinguiſh Voices*, as to *diſcern* the *impartial* from the *partial* Hearers, pag. 22. and not content to ſtop there, *adventures* alſo to tell the World, That *the Anſwer was ſatisfactory to all the impartial Hearers*? It ſeems he was *ſo curious and quick of Hearing*, that he could not only *diſtinguiſh* between the *impartial* and the *partial*, but *could alſo tell* (at leaſt pretend ſo) *when he had heard them all*, though there were many Thouſands of one ſort or other.

But he goes on thus, *When one Mr.* Nesbat *in St.* Martins, *ſaid of* William Penn [What a Coxcomb is that?] *they in their Account, pag. 22. tell the World, it was a* Baptiſt *that ſaid ſo; which was both Falſe and Malicious, as appeareth by a Certificate before re-cited, under the Perſon's Hand that ſpake the words.*

This man is very apt to over-ſhoot himſelf: He ſayes it was both Falſe and Malicious, as ap-

appears by the Certificate, where the Certificate ſayes nothing of Malice; but only declares, *That the Subſcriber of it is the Perſon who ſpake thoſe words, that he is not, nor ever was a Baptiſt, and that the* Quakers *have lyed, in ſaying it was a* Baptiſt *that ſpake them:* But as foul as they make him to fall upon the *Quakers*, yet he does not charge them with doing it Maliciouſly; that's *Jeremy*'s own Inference, thinking the other not foul enough. But as to this Shoe-maker in *Martins*, whatever he has been or is, his Expreſſion was very Uncivil and Rude; and if he had not been an Adherent to them, or Favourer of them, it would have become them to have rejected him then when the words were ſpoaken, and particularly taken Notice of: I deſire the Reader therefore to conſider, 1. That this Shoe-maker was amongſt them in their Gallery. 2. That he ſpoak theſe words in Defence of one of them. 3. That he ſpake ſo directly in *Tho. Hicks*'s Dialect, as if he had been his peculiar Diſciple. 4. That when ſome of the People called out, *take Notice of that Man*, the *Baptiſts* were ſilent, and did not diſcharge themſelves of him. Theſe things conſider'd, I leave it to the Reader's Judgment, whether

we

we had not ſome Reaſon to ſuppoſe the Perſon that ſo ſpake to be a *Baptiſt*.

In his 4th Obſervation he ſayes, 'That (*by 'way of Reproach and Diſgrace*) *we bring him 'in as one called an* Arminian-Anabaptiſt, *which 'by Interpretation is one that holds Univerſal 'Grace*; *and yet in the ſecond Meeting we 'reckon it among the* Anabaptiſts *Errors, that 'they deny Univerſal Grace.*

I grant that he was brought in as one called an *Arminian-Baptiſt*, but *not by way of Reproach or Diſgrace to him* (as he inſinuates) but to ſhew how he, *who holds Univerſal Grace*, and his Brother Hicks, *who denyes Univerſal Grace*, could (like *Herod* and *Pilate*) agree together to *war againſt the Innocent*; though *their Judgments* in that Point are as *different* as Light and Darkneſs, *as oppoſite as the two Poles*. I alſo grant, That *we reckon it among the Errors of ſome of the* Anabaptiſts, *that they deny Univerſal Grace*: But what of all this? we not only reckon it as *their Error*, but as *an Argument* alſo of the *Diviſion that is among them*; in that *ſome of them* (with Tho. Hicks) *deny Univerſal Grace*, while *others of them aſſert it*, whereof *Jeremy Ives* is *reputed* one. But what doth *Jeremy* infer from his Obſervation? Why,

Why, *that we are reſolved to find Fault with any thing Right or Wrong.* Theſe are *pittiful Shifts* indeed! Dares he deny that there is *this* as well as *other Diviſions* among them? Can he have the Face to ſay, There is not this *plain Contrariety in their Creed*! If not, to whom have we done Wrong? Why did he not tell his Reader where the Wrong lies? Is it in repreſenting him as one that holds Univerſal Grace? Or is it in accounting thoſe *Baptiſts* Erroneous that deny Univerſal Grace? I wiſh the man would once learn to *deal plainly*, and not thus *abuſe his Reader.*

In his 5th Obſervation he ſayes, 'In *their* 'Account of the Barbican Meeting, *they tell* 'the World, That in all that great Aſſembly 'there was ſcarce Breathing-Room allotted for 'above Twenty of them. This (ſayes he) *is* 'moſt notoriouſly falſe; for they had a Gal-'lery of the ſame Dimenſions with ours, &c.

This is the ſame in effect with what *Thomas Plant* had before obſerved in his Animadverſions on our Letter, pag. 36. of his Relation; to which, having ſpoaken before, I ſhall not inſiſt on it now: Only theſe two Queſtions I deſire *Jeremy Ives* to *anſwer honeſtly to*; *Firſt*, Whether in all that great Aſſembly there was any more Room *allotted*

for

for us, then that Gallery wherein we were? *2dly*, Whether he himself does judge that Gallery capable of receiving above Twenty Men? And let the Reader then judge, whether we had not Cause to Complain; and whether our Complaint is not True.

In his 6th Observation he sayes, '*They so-*'*lemnly declare in their first* Account, pag. '28. *That with Reverence they believe, and* '*confess to Christ, both as he is the Man Je-*'*sus, and God over all, blessed forever, &c.* '*And yet* (sayes he) *they tell us in the same* '*Page, That they are jealous of expressing* '*their Faith in Unscriptural Terms, as God-*'*man, a Distinct Person without us* (*which* '*limits and confines him to Remoteness*) *Hu-*'*mane Nature of Christ in Heaven, &c.* Upon this he *Cracks* and *Vapours*, as if he had won some great Prize: But (Reader) let us examine the Matter, and if there be a Fault, see where it lies.

We solemnly declare, That *with Reverence we believe and confess to Christ, both as he is the Man Jesus, and God over all, blessed forever.* Well, is there any Fault in this? Not, unless a *Socinian*, or some other prejudiced Person be Judge. Where then lies the Fault? Let us search further: We are jealous of expressing our Faith in Unscriptu-

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ral Terms: Will they blame us for that? Have we not good Reaſon ſo to be? *Of all men* methinks *they ſhould not have cenſured us, for being jealous of expreſſing our Faith in Unſcriptural Terms, who themſelves pretend the Scriptures to be the Only Rule of their own Faith.* But what are the Terms we are jealous of? *God-man, a diſtinct Perſon without us (which limits and confines him to Remoteneſs) Human Nature of Chriſt in Heaven.* Conſider (ſerious Reader) whether ſuch an Expreſſion as God-man, according to the common and groſs Acception of it, doth not tend to beget dark Imaginations, and mean, low, carnal Conceptions and Apprehenſions of God, in the minds of ignorant Peop'e, who from ſuch unſcriptural Expreſſions have been too apt to fancy and repreſent God (as the *Papiſts* are ſaid to paint him) an old Man ſitting in a Chair. Judge then who, deſerves the Blame; they that make uſe of and impoſe ſuch Terms as both give and continue the Occaſion of ſuch groſs and wrong Apprehenſions of the Deity; or we, who to prevent thoſe wrong Apprehenſions, chuſe to expreſs our Faith in the plain and Inoffenſive Language of the Holy Scriptures.

So for the Term, *A Diſtinct Perſon without us, which limits and confines him to Remoteneſs*; we have very good Reaſon to be jealous

lous of it and avoid it, not only as an Unſcriptural, but as an Unſound Expreſſion; for, though we alwayes acknowledge, that Chriſt hath a Diſtinct Being without us, yet we can never yield that he is thereby limited and confined to a Remoteneſs from us: And indeed, how ſhould we, when we daily feel him revealed and forming in us, to our unſpeakable Joy and Comfort? I intreat thee (Reader) to conſider ſeriouſly; Doth not the Scripture ſay expreſly, *Chriſt in you the Hope of Glory*? Would not they now, who endeavour to limit and confine him to a Remoteneſs, *bereave both thee and me of this Hope*, which is the *Anchor of our Souls*? And whither then ſhall we be driven? Did not our Saviour Chriſt himſelf, in that moſt Heavenly Prayer, which he offered to his Father, in behalf of his Diſciples, a little before he ſuffered, expreſs himſelf in theſe words: *I in them, and thou in me, that they may be made perfect in One*, Joh. 17. 23. Was not this *In-being & In-dwelling of Chriſt in his Saints* the *Joy*, the *Crown*, the *Conſolation* of all *true Chriſtians* in all Ages? And muſt we now be cenſured and *unchriſtian'd* for refuſing ſuch Terms as *would limit and confine him to a Remoteneſs*? Well, if the Caſe muſt needs be ſo, *I'le rather chuſe to injoy his Living Preſence with me* (in whoſe Pre-

Preſence is Fulneſs of Joy) *though I ſhould therefore by them be reputed an* Heathen, *then purchaſe from them the Title of a* Chriſtian, *at the Price of Confining him to a Remoteneſs from me.* He was *Emanuel* of Old (*God with us*, or, as ſome read, *God in us*) *O let him be* Emanuel *ſtill!*

But, what is the matter? Why do they quarrel ſo with us for avoiding *ſuch* an Expreſſion as *limits* and *confines Chriſt to a Remoteneſs from his People*? Would they have him *ſo confined*? Or, do they indeed think it *poſſible* that *He* ſhould be *ſo confined*? Can they think ſo, and not at the ſame time *deny his Divinity*? for, *as God*, he is *omnipreſent*, fills Heaven and Earth, and is *not ſubject* to any *Confinement*. If they ſay, they do not uſe ſuch Terms, with reſpect to his *God-head*, but only to his *Manhood*; I ask, With whom then do they quarrel? for, which of us did ever affirm, *that Chriſt, in reſpect of his Manhood, is omnipreſent*; *or that as Man* (in a carnal ſenſe) *he dwells in his Saints*? Are they not then fighting with their own Shadow?

But while they thus *captiouſly cavil* at others, they adminiſter *no ſmall Ground* of Suſpition, that they themſelves, while they *ſeem to confeſs* the Divinity of Chriſt, do *not really and cordially* own it. For, let it be conſider'd,

1. That *T. Hicks*, in his first *Dialogue*, *p.* 44. saith expressly thus, '*I told him that the Christ* '*I believed, was no other then that Person the* '*Scriptures speak of.* 2. That *they* here *blame us*, for not expressing our Faith of *Christ* in such unscriptural Terms, as would limit and confine him to a Remoteness, which is *not prædicable of the Divinity.* 3. That *J. Ives* saith, (*p.* 23. of their Relation) that *He was Christ as he was Man; not a Word of his Divinity.* From these Premises let the judicious Reader judge what Conclusion may fairly be inferr'd.

In like manner for the Term *Human Nature of Christ in Heaven*, may we not reasonably be jealous of it? for if *Humanus* be derived from *Homo*, and that from *Humus*, which signifieth *Ground* or *Earth* (as the Learned tell *us*) would *they* have us *say*, that *Christ hath in Heaven an Earthly Nature*, whenas the Scripture saith so plainly, that it is *the first Man that is of the Earth, earthly*; but that *the second Man is the Lord from Heaven*, 1 *Cor.* 15. 47. Let them therfore, before they so *pragmatically censure* others, declare to the World, what it is that themselves believe, *if indeed themselves know what they believe.* But to proceed.

In his rambling Discourse upon this sixth Observation, he tells his Reader that we say, *The Scriptures are not the Rule and Guide of Faith*

Faith to the Saints; and for it he quotes *Edw. Burrough*'s Works, *pag.* 515. Reader, This is a Subject which hath of late been *frequently controverted*, between us and ſeveral of our Adverſaries: Wherefore that I may not too far *ſwell* this Treatiſe, nor yet leave thee without *ſome Means of Satisfaction* how far, and in what reſpect we own the *Scriptures* to be a *Rule*, *&c.* I refer thee to the following Books, *Quakeriſm a new Nick-name for old Chriſtianity*, *The Invalidity of* John Faldo's *Vindication*, &c. *A ſerious Apology*, &c. in which this Subject is copiouſly handled. And for *J. Ives* his other Cavils about the *Divinity of Chriſt*, the *Trinity*, *&c.* I refer thee to two Books, the one call'd, *The Divinity of* Chriſt *confeſt and vindicated*: The other, *The Light and Life of* Chriſt *within*.

Before I paſs from this Particular, let me give thee, Reader, a brief Hint of *Jeremy's* unfair *Dealing* with us, in point of *Quotation*, which the Words laſt cited by him, out of *Edw. Burrough*'s Works, bring to my remembrance. It is in a late *Pamphlet* of his call'd, *Queſtions for the Quakers*, *p.* 14. and the occaſion of it this: *Geo. Keith* in the Diſpute with *Jer. Ives*, aſſerted, that *Divine Inſpiration* is the *primary* (or chief) *Rule*, and that the *Scriptures* are a *ſecondary* Rule. After this *Jer.*

Ives printed his *Queſtions*, in which, *that he might weaken* Geo. Keith's *Teſtimony to the Scriptures*, he brings in *E. Burrough* to contradict *G. Keith*; and that he might *make* E.B. to contradict *G.K.* he *moſt diſhoneſtly falſifieth* E. Burrough's *words*. Having premiſed this for thy better Underſtanding of the Paſſage, I will now, Reader, give thee *J. Ives*'s words, juſt as they lie in his own Book, thus; '*For* '*though* G. Keith (*to keep up your Credit*) *with* '*the People, in our laſt Diſpute*) *ſaid, the Scrip-* '*tures were own'd by you as a ſecondary Rule for* '*your Faith and Practice*; *yet* E. Burrough '*contradicts him, and tells us in* SO MANY 'WORDS, *that the Scriptures are* NO 'RULE *or Guide of Faith and Life to the* '*Saints. See* (ſaith he) *his Works*, fol. 515. '*and reconcile your Prophets as well as you can.* Now, *Reader*, take alſo *E. Burrough*'s words, juſt as they lie in the place forecited, thus: '*And though the Scriptures are profitable, and* '*were given forth to be read, and to be fulfilled,* '*yet they are not* THE RULE *and Guide of* '*Faith and Life unto the Saints; but the Spirit* '*of God that gave forth the Scriptures, that is* '*the Rule and Guide, the Teacher and Leader* '*into all Truth.* Now compare theſe two together: E.B. ſaith, *The Scriptures are not* THE *Rule*, &c. *J. Ives* affirms, that *E. B. in* SO MANY

MANY WORDS *ſaith, The Scriptures are NO Rule, &c.* and quotes this very place to prove it. *O Impudent Man! O baſe and diſhoneſt Dealing!* Is not this FORGERY? yea, and PERVERSION too: for he hath not only chang'd *E.B's Words*, but his *Meaning* alſo. What thinkſt thou, *Reader?* Is this Man *worthy* of any *Credit*, who (*to ſupport a tottering Cauſe*) will not ſtick to *corrupt* and *falſifie another man's Words*, and moſt *audaciouſly* tell the World, that that other man *ſaid ſo* in SO MANY WORDS? And *O ye* Baptiſts, *who have entertained and employ'd this* Jer. Ives, *as your Agent and Champion, to defend you from the Stroke of our heavy* Charge, *conſider ye well this thing! Think you to gain* Credit *by ſuch a* ſhameleſs Advocate, *who, if he feared* God, *could not; and if he regarded* Men, *one would think he would not have publiſht ſo* FOUL *and* NOTORIOUS A FALSEHOOD *to the World? Ah! Can you hope to ſtand your Ground, who ſo openly make* Lyes *your* Refuge? *The Lord will ſweep away your Refuge, and where will you ſhelter then? Verely your Skirts are diſcovering apace, and your Nakedneſs appears already to many.*

But to return to *Jeremy*: Much after the ſame Rate that he hath ſerved *E.B.* doth he deal with *G.W.* alſo: For in p. 116. ſpeaking

of God and Christ, he sayes, That *Father and Son are in the* Quakers *Dialect but two Names or Manifestations, as* Geo. Whitehead *calls them in his Defence of* W. Penn *against Dr.* Owen *and Mr.* Vincent, &c.

Herein he hath *manifestly wronged* G.W. both *falsly citing and perverting his Words* (And the better to cover his Falshood, he has neither directly named the Book, nor quoted any Page) for *G.W's* VVords are not, that the Father and Son are BUT two Names or Manifestations; but thus, viz. That '*the* '*Three that bear Record in Heaven, the Fa-* '*ther, the Word and the Spirit, or the Father,* '*Son and Holy Ghost, are one and inseparable,* '*no where in Scripture called three separate Per-* '*sons, nor finite in Personalities, though three* '*in Manifestation, and so testified of, as three* '*Witnesses*; See *Divinity of Christ confest*, part 2. p. 94. And '*the Manifestation of the* '*Father, of the Son and Holy Spirit we con-* '*fess*, part 1. p. 22. Now from *G.W's* saying, *We confess the Manifestation of the Father, of the Son and Holy Spirit*, for *J. Ives* to infer that *G.W.* means the Father and the Son are BUT two Names or Manifestations; what is, if this be not, *Perverting* another Man's VVords? Yet he is not content with this, but goes on to abuse *G.W.* further; for sayes he,

Geo.

Geo. VVhitehead *tells* Mr. Vincent, *that it is a diſtracted and confuſed Work to aſſert, that the Generation of the Son of God muſt be Eternal.* This alſo is a *notorious Untruth* and *Abuſe* of *G. Whitehead*'s Words, as will plainly appear, if the Place be conſulted: For upon Tho. Vincent's *ſaying, it is improper to ſay, that either the Perſons in Regard of the Perſonality or Subſiſtence, are finite or infinite, yet that Chriſt is the Eternal Son of God by Eternal Generation*: *G.W.* made an Obſervation thus, viz. *He is now the Eternal Son of God, before not infinite*: *But again, neither finite nor infinite in his Perſonality, and yet the Eternal Son of God*: *What mad, diſtracted, blaſphemous Work is this*, &c? See *Divinity of Chriſt confeſt*, part 2. p. 74. This is no Denyal of the Son of God's being Eternal, but a Collection of *T. Vincent*'s Confuſion about the ſeparate Perſonalities, as appears further in the ſame Book, *part* 1. *p.* 24, 25. & 34. Yet becauſe G.W. having here gathered together ſome of his Opponents *confus'd & contradictory Diſcourſe*, did call *it* mad, diſtracted Work; *J. Ives* takes G.W's VVords, and *turns* them quite to another Matter; G. W. called Tho. Vincent's *Manner of Reaſoning* about the Perſonality, Subſiſtence and Eternal Generation of the Son of God, *mad and diſtracted Work*; *J. Ives* reports *G.W.* to have ſaid, *That it's a diſtracted*

and confuſed Work to aſſert, that the Generation of the Son of God muſt be Eternal; whenas nothing can be more evident, then that G. W. condemned the *Manner* of aſſerting it, not the *Aſſertion ſimply it ſelf*: What can a Man do more injurious to another, then ſo unfairly to miſrepreſent him, ſo fo lly to pervert his Words and Meaning!

In his 7th Obſervation, he taxeth the Accounts that we have given of the two Meetings, and ſayes, *We have therein tranſplaced whole Paragraphs*, &c. *to render his Anſwers Impertinent*, &c. *But of this he gives* us not one Inſtance, and we may well ſuppoſe the Reaſon to be, becauſe he had not one to give. Beſides, what Reaſon, or ſo much as probable Conjecture, does he offer to his Reader, to induce him to believe this? None at all that I find: The moſt he ſayes, is this, *Whoever ſhall compare their Account and ours together, will find it.* But how will he find it? He muſt firſt take for granted, that their Account is true, which I have already by ſeveral Inſtances *proved to be falſe*, and could thereto add ſeveral more, but that I judge thoſe already given ſufficient. Till therefore *Feremy* ſayes more to the Purpoſe, I ſhall not think this deſerves more of my Notice.

In his 8th Obſervation he tells his Reader, *That in our Account we bring in many Things*

as

as ſpoaken in their Preſence, which were not ſpoaken till after their Departure. But where's the *Evidence* of this? The Reader hath but his bare Word for it, which how little Credit it deſerveth I have ſhew'd before. But that which he infers from this *is, That the* Quakers *could talk faſt enough, when none were there to oppoſe them, though they ſtood like Mutes a little before, as having nothing to anſwer.*

This man is very frequent in his Suggeſtions, but it is rarely that he doth not *contradict himſelf* in them. Let us ſee how he eſcapes in this: Here he inſinuates, that *we ſtood like Mutes, while he was preſent, as having nothing to anſwer*; yet in *p.* 81. of their Relation, they ſay, *Mr.* Penn *offer'd to interpoſe*; and they complain of *two or three* Quakers *interpoſing together.* In *p.* 82. *Jeremy* cries out, *What, two or three againſt one man! What! Half a Dozen? You had beſt all ſpeak.* Again, *p.* 96. he ſaith, *Pray Mr.* Penn *be ſilent*; *Pray Mr.* Whitehead *hold your Tongue, you are not to ſpeak; it is not your Turn, &c.* And *p.* 102. when *Jeremy* had reſolved to ſay no more, *W. Penn* calls upon *Tho. Plant* thus, *Take* J. Ives *his place and I will proceed with thee.* Obſerve, *Reader*, from theſe Quotations, how *hard a Task* they would make *Jeremy* to have *undergone*, to keep the *Quakers* from *ſpeaking*

too

too much, ſo apt (it ſhould ſeem) and *forward* they were to *anſwer*; and yet all on a ſudden *by a Figure peculiar to himſelf*, he tells his Reader, *The* Quakers *ſtood mute in his Preſence, as having nothing to anſwer*. Thus, when men regard not *Truth*, *Conſcience* or *Honeſty*, they juſtly *fall by their own Hands*; and ſo it fares with theſe men: For in their Relation, their *Deſign* was to repreſent us *clamorous*, *diſorderly*, *talkative*, ſpeaking *more* then came to our Share (ſo in his *Queſtions* for the *Quakers*, p. 10. *They talked moſt and talked laſt*) Now in the Poſtſcript *the Scene is chang'd*, and their Aim is now to repreſent us *mute*, *ſilent*, *not able to ſay any thing for our ſelves*; not conſidering (though *they took Time enough for it*) that theſe two Suggeſtions would not well hang together, and now that they come to be examin'd, Shame (*if they were not paſt it*) would juſtly cover their Faces.

In his 9th *Obſervation*, he quarrels at a Paſſage in the Epiſtle to the *Reader*, prefixt to our Account of the 2d Meeting, which is this: *We hope therefore thou wilt hold us excuſed in our honeſt and peaceable Endeavours to vindicate our Faith and Perſons againſt as black Abuſes as have been ever practiſed by Infidels*, Jews *or* call'd *Chriſtians*: Here (according to his *wonted Diſingenuity*) he *quibbles* upon the word *Abuſes*, which (*that he might thereby yet further*

further abuſe us) he would *extend* to the *Sufferings* of *Chriſt*, the *Apoſtles* & *holy Martyrs*, by which means he would *hook in* the *Cruelties*, *Torments* & various kinds of *Death* which they *underwent*, and then *inſinuate* to his Reader, that we look upon the *Abuſes* we have received from the *Baptiſts* to be *blacker* then the *Sufferings* of *Chriſt*, his *Apoſtles* and the *Martyrs* in Q. *Mary's* Dayes. In this his *Malice* is ſo *apparent*, that it needs no *Detection*: For what elſe but *Malice*, could ſo *notoriouſly pervert* our Senſe and *Meaning*? which evidently related to *ſuch Abuſes* as we had charged upon *T. Hicks*, viz. *Forgeries*, *Perverſions*, *Slanders*, *Lyes*, *Reproaches*, *Revilings*, *&c.* (of which *J. Ives* himſelf *confeſſeth* thus much, p. 45. That *if our Charge againſt* T. Hicks *be true*, *he is the Prodigy of the Age for Lyes and Forgeries*) not to *corporal Sufferings*, *Torments*, *Death*, as he would *diſingenuouſly ſtretch* the word: Though we have too much Reaſon to *ſuſpect*, that had they *Power* to their *Will*, we ſhould quickly have as *juſt Cauſe* to complain of them in *this reſpect*, as we *already* have in the other; for *they* who, at this time of the Day, will take the Liberty publickly to *repreſent us* not only as *Blaſphemers*, *Cheats* and the *vileſt Impoſtors*, *Romiſh Emiſſaries*, and moſt *implacable Enemies* to the *Chriſtian Religion*;

but

but also as *Debauchers of Mankind, destructive to Government*, and *inconsistent with human Society*; and who are already entered *a solemn League*, as it were, with *Independents* & *Presbyterians* against us, need say no more to let us and the World know, *what Kindness we might expect from them, if the Sword were in their Hands.*

In his 10th Observation he saith, *In many places in their last Book* (especially in *p.* 60.) *they tell the World, that instead of my proving them no* Christians, *I put them to prove they were* Christians, *which* (saith he) *is notoriously false, as the succession of my Arguments will abundantly manifest, if consider'd where the Result and Issue.*

For thy better Understanding of this Passage, I refer thee, *Reader*, to the place he hath cited, *p.* 59, 60. of our Accout of the last Meeting; where his Arguments issue in this, *If ye can give no Evidence of it, ye are* no *Christians* (if he will deny this to be the Issue of his Arguments, I am able to *prove it* out of *their own* Relation) Now, doth not the Rule of Contraries infer, But *if you can* give an Evidence of it, *ye are Christians*? And doth not he over and over *call upon us to give this Evidence*? What then can be more plain, then that *he calls upon us to give an Evidence that we are Christians*;

Chriſtians; and is not this *putting us to prove our ſelves* Chriſtians? Can he with all *Subtilty* ſpin a Diſtinction *fine* enough to h'd between *Giving an Evidence that we are* C. riſtians, and *Proving that we are* Chriſtians. If by the *Medium* that he hath taken, he would have prov'd us *No Chriſtians*, he ſhould not have *put us upon giving an Evidence*, but have *prov'd* we have *No* Evidence to give. If he ſay, he attempted to prove it by the *Maxim* in Law, *That which appears not, is not*: I anſwer; 'Tis true indeed that he did ſo *attempt*, but was *pittifully foyl'd* in his Undertaking: for it was ſhew'd him, that *that Maxim would not hold true in all Caſes*; and *himſelf* ſoon after proved it *falſe in this*, when he acknowledged (*p.* 99.) *that a dumb man may be a Chriſtian* (and conſequently have the Evidence of it) *yet not be able, becauſe Dumb, to make that Evidence appear.* If he ſay, that it being a *Negative*, there is no other way to prove it; I anſwer, he ſhould have conſider'd that *before*, and not have *choſen* ſuch a medium, as he is *not able to prove.*

But (Reader) that thou mayeſt be aſſured, that that which *Jeremy Ives ſayes* is notoriouſly falſe, is indeed moſt *certainly true*, *viz.* That being *unable* to prove us *No Chriſtians*, he did put us *to prove our ſelves Chriſtians*,

ſtians, and that too *intentionally*, take one Inſtance for all out of their own Relation, pag. 93. where *George Keith* having ſaid, *My Work at this preſent is not to prove our ſelves to be Chriſtians*; Jer. Ives *taking hold* of thoſe words, replies pertly upon him, *Why, what have we been diſputing all this while for?* plainly implying, that that which *he* had been *diſputing* all this while *for*, was, *to make us prove our ſelves Chriſtians*; and that if we did *decline the proving our ſelves Chriſtians*, we did therein *decline that* which *he* had been all this while *diſputing for*. Reader, I ſolemnly declare, I would not, and indeed I think I have not *ſtrayn'd* his words beyond their *natural and proper Force*: But whether I have or no, I leave to thy judicious Cenſure.

In his 11th and laſt Obſervation, he ſayes, *Whereas they in their 2d* Account, *pag.* 9. *bid their Reader Note, That* T. Hicks *had lodged himſelf ſafely in an Ale-houſe, and came not to them, but ſtayed there till the Confederates departing called him away*, &c. *This* (ſayes he) *is Maliciouſly and Falſly ſuggeſted*, &c.

Wherein doth it appear to be *Falſe* or *Malicious*? Was *Thomas Hicks* in the Ale-houſe, or no? *Yes, that he was*: *Jeremy* grants it; but ſays, *He was not Six Minutes there*.

there. I will not ſtand with *Jeremy* for *a Minute or two*; but I would have him take notice, that if *Tho. Hicks* had been but Three Minutes there, it had been enough to vindicate our Relation from *Falſhood:* But how long or little ſoever he was there, this is certain, that *there he was, and there he ſtay'd, till ſome of them call'd him away:* And how little it tends to his Reputation, to *avoid the Meeting*, and *go to an Ale-houſe*, I leave to the Reader's Judgment. Yet in their Letter of *Octob.* 22. pag. 107. they would make the World believe, *we ſeem to dread nothing more*, then that *T. Hicks* ſhould *ſpeak for himſelf*, whenas *he* was not only particularly *invited to the Meeting*, but a Friend of ours going to the Meeting overtook *T. H.* in the way, and perceiving that he did not know either the Place or the Way to it, acquainted him that he was then going thither, and *invited him* to go along with him, telling him alſo, that probably he might be Wanted there: But *T. Hicks*, that he might not give a flat Denyal, urged an Occaſion to call by the Way, and ſo *declined* the Offer. Judge now (Reader) whether their Suggeſtion be not *falſe* (not to ſay *malicious*) in ſaying, *We ſeem to dread nothing more, then that* T. H.

ſhould

ſhould ſpeak for himſelf, when a Meeting was appointed by us for *that End*, and ſo much *Endeavour* uſed, and Care taken to get him thither, and yet he would not be perſwaded to come there, but choſe *rather to go to an Ale-houſe*.

In his laſt page *J. Ives* gives his Reader a Liſt of One and Twenty Perſons, whom he is pleaſed to call *Sober Miniſters*, all who in an Epiſtle of theirs, jump in, and concur with him and his Brethren the *Baptiſts*, in their *Clamour* againſt the *Quakers*: For Anſwer to their Epiſtle, I refer the Reader to a Book of *William Penn*'s, entituled, *A Juſt Rebuke to One and Twenty Learned and Reverend Divines* (*ſo called*) wherein I doubt not he will find their Strength *ſufficiently enervated*. But I have not ſo done with *Jeremy*; I muſt take leave to *expoſtulate* the Caſe a little with him.

How comeſt thou (*Jeremy*) to make uſe of the *Teſtimony* of theſe men, and dignifie them too with the Title of *Sober Miniſters*? Haſt thou forgot (or didſt thou never know) that ſeveral of theſe thy *Sober Miniſters* (particularly *John Sheffeild*, *Thomas Gouge*, *William Jenkyn* and *Thomas Watſon*) were ſome of thoſe *Fifty Two London-Miniſters*, who

who in *their Teſtimony to the Truth of Jeſus Chriſt*, and *their Solemn League and Covenant*, printed Anno 1648. ‘*Do teſtifie not on-*
‘*ly their great Diſlike of* Prelacy, Eraſtianiſm,
‘Browniſm *and* INDEPENDENCY; *but*
‘*alſo their utter Abhorrency of* Anti-ſcriptu-
‘riſm, Popery, Arrianiſm, Socinianiſm, Ar-
‘minianiſm, ANABAPTISM, Libertiniſm
‘*and* Familiſm, *with all ſuch like*, &c. and that
‘*they Deteſt the Toleration ſo much purſued*
‘*and endeavoured in this Kingdom, accounting*
‘*it Unlawful and Pernicious*; yea, calling it not only *deteſtable*, but *an hiddeous Monſter*, &c. p. 33, 34. Doſt thou obſerve, *Jeremy*, with whom they *link and couple thee and thy Brethren*, viz. with *Anti-ſcripturiſts*, *Papiſts*, *Arrians*, *Socinians*, *Libertines* and *Familiſts*, and *abhor you all alike*? Were they *Sober Miniſters* when they did this? Or are they grown *more Sober* ſince? And haſt thou never heard that the *Eſſex-Miniſters*, men of the ſame *Circumſtances* with theſe, dancing after their Pipe, did, in the ſame year, publiſh *their Teſtimony* alſo under the ſame Title with the former; wherein they ſay, ‘*From our Souls we utterly Deteſt*
‘*and Abhor, as all former Curſed Doctrines*
‘*of* Popery, Arminianiſm *and* Socinianiſm;

"*ſo likewiſe all the Damnable Errors, Here-*
"*ſies and Blaſphemies of theſe preſent Evil*
"*Times, whether of* Anti-ſcripturiſts, Fami-
"liſts, Antinomians, Anti-Trinitarians, Ar-
"rians, ANABAPTISTS, or whatſoever is
"found *contrary to ſound Doctrine and the*
"*Power of Godlineſs.* Seeſt thou here, *Je-*
remy, how *Thou* and thy *Brethren* are *rankt*,
and *abhorred* and *deteſted* by ſuch as thou cal-
leſt *Sober Miniſters*, for *your Damnable Er-*
rors, Hereſies and *Blaſphemies*, as being *con-*
trary to ſound Doctrine and the *Power of God-*
lineſs? Would any but an *infatuated* man,
have given an Occaſion to revive ſuch Teſti-
monies? Did ye *fawn* ſo on this ſort of men
then, and call them *Sober Miniſters*? Or did
ye repute them *Falſe Prophets, Seducers,*
Miniſters of Antichriſt, &c? But how then
came ye now ſo well *reconciled*, that ye can
Rejoyce ſo in their Teſtimony? Have ye ſince
Retracted thoſe Damnable Errors, Hereſies
and Blaſphemies, which they *charged* upon
you, and for which they *abhorred and dete-*
ſted you, and ſubmitted your ſelves to their
Correction, that ye might be received again
into Favour? Or have thy *Sober Miniſters*
cry'd *Peccavimus*, askt you Forgiveneſs, and
ſo ye have kiſt, and are Friends? I would
fain

I know how ye came thus *reconciled*; for methinks ye are too much like *Herod* and *Pilate*, who can ſo readily lay aſide your *mutual Grudges* and *Animoſities*, to bandy together againſt the Innocent.

Or have ye learnt this *Device* of your One and Twenty *Sober Miniſters* themſelves, who ſo many of them as ſubſcribed the abovementioned Teſtimony, declaimed ſharply againſt, and expreſs their great Diſlike of *Independency* as well as others; though now to wage War againſt an *Innocent People*, they not only fall in and imbody with *Independents*, but have engaged as *Volunteers* in Defence of *John Faldo*, a reputed *Independent*: By all which the Reader may obſerve how great a *Confederacy* and *Combination* is againſt us; and how they, who have formerly *Anathematized* each other, now hug and embrace, fawn upon and *Cajol* one another into a kind of *Solemn League* againſt us.

Now to let *Jeremy* and his Brethren ſee, how little Cauſe they have to *boaſt* of the Teſtimony of their One and Twenty *Sober Miniſters*, I will here ſubjoyn the Names of thoſe Fifty Two Prieſts, who teſtifie their *Abhor-*

rence of the Anabaptists *Errors*, &c. and their *Detestation* of *Toleration*.

Jo. Downame,
Peter Witham,
Fran. Roberts,
Arth. Jackson,
W. Wickins,
Elidad Blackwel,
Charles Offspring,
* JO. SHEFFEILD,
John Wallis,
John Fathers,
Ral. Robinson,
Chris. Love,
Tho. Cawton,
Joh. Glascock,
Matt. Hariland,
Nath. Stanyforth,
Tho. Whately,
* THO. WATSON,
John After,
Arth. Barham,
Jam. Cranford,
Andrew Janeway,
William Harrison,
* WILL. JENKYN,
John Wall,
Francis Peck,
Fulk Bekers.
Hen. Robrough,
* THO. GOUGE,
Ro. Mercer,
Samuel Clark,
Will. Taylor,
Geo. Fawler,
Ja. Nalton,
Will. Blackmore,
Geo. Walker,
Dan. Cawdrey,
Nich. Profett,
Antho. Tuckney,
Edm. Calamy,

John

John Stern,	*Sim. Aſhe,*
Joſ. Thomſon,	*Tho. Caſe,*
Step. Watkins,	*La. Seaman,*
John Crodacott,	*Stanley Gower,*
Will Gouge,	*Hen. Wilkinſon,*
Tho. Gataker,	*Anth. Burgeſs.*

I could here name above as many more of the ſame Tribe out of *Eſſex*, who concurred with theſe in their Teſtimony againſt the *Baptiſts*; But I think theſe may be enough for one time.

An

AN

Expoſtulatory Poſtſcript

TO THE

BAPTISTS.

TO *You the People called* Anabaptiſts (of all Sorts) *I direct the following Lines.* How great a Controverſie hath of late depended (and yet doth) between us and ſome of the chief amongſt you, I cannot ſupoſe you altogether ignorant, inaſmuch as it hath not been debated in a Corner, but as publickly tranſacted as we could procure it, and made yet more publick by the Help of the Preſs: But whether ye have a right Underſtanding of the Nature and Subject of the Controverſie, is queſtionable; For your better and fuller Information therefore, I will briefly and ſummarily ſtate it thus.

T. Hicks, *a Teacher among ſome of you, in* ſeveral Books, which he hath printed and called Dialogues, *hath moſt abuſively and falſly repreſented our Principles and us to the World, perverted*

perverted our Words and Meaning, publiſhed Lyes and Slanders againſt us, invented Anſwers in our Names, impertinent, ridiculous and impious, and ſo contrived the whole Matter, that he might make the World believe, that *theſe were indeed our own Words*, and *Anſwers*, and that they were *really ſo ſpoaken* by ſome of us, ſome *Quaker*, accordingly as he had there related them: For this *we charge him* with *Forgeries, Perverſions, Lyes, Slanders*, &c. His Anſwer is, *You are no* Chriſtians; here he ſticks and ſhelters himſelf, and is herein protected and defended by ſome of the *leading Men* amongſt you.

I demand now of thoſe of you, who are moſt conſcientious and honeſt in your Way, do your Hearts *Juſtifie* him & them herein? Can you judge that he and they have dealt *Righteouſly* and *Equally* with us? *Would you be content to be ſo dealt with your ſelves?* If I ſhould write a Book againſt you, and therein *abuſe* you, and *falſifie* your *Principles, as he hath done us and ours*, and ſhould tell the World, that you your ſelves *ſaid* this or that, or *anſwered* ſo and ſo, whenas indeed, you not only *never ſaid* or *thought* ſo, but even *abhor* ſo to ſpeak, and then inſtead of *confeſſing* my Fault, and making you *Satisfaction* for the *Injury*, ſhould only tell you, that *ye are no* Chriſtians, would

ye

ye not think your ſelves *highly wronged*, and account me a very *Wretch* for doing it? Oh be *juſt*, be *juſt*, and ſuffer not *ſo great a Blemiſh* to lye upon your *Profeſſion*.

Conſider ſeriouſly, I intreat you, if what they ſay of us were true (*then which nothing can be more falſe*) that we were not *Chriſtians*; would that *extenuate* his *Crime*, or any Way excuſe him for having ſo groſly *belied and abuſed* us as he has? Does your Religion give you Liberty to *invent* and *publiſh Forgeries*, *Lyes and Slanders* againſt thoſe that you account No *Chriſtians*, and to *pervert their Words and Meaning*? How much *better* then is *our Religion* then *yours*, which will not *ſuffer us* to *deal* ſo with a *Jew*, a *Turk*, an *Infidel*, no, nor the *worſt* of Men? Surely if this be the *Latitude* of your Religion, it is high Time for all the *honeſt-hearted* among you, to *quit it*, *quit it*, as faſt as they can.

We demand nothing of you but *Juſtice* againſt your *unjuſt Member*; and will ye by *denying* us that, *involve* your ſelves in his *Guilt*, and *entitle* your ſelves to his *Crimes*? O *beware*, *beware*; will ye *ſhelter* a Man under the *Wing* of your *Profeſſion*, who ſtands charg'd with ſuch *foul* and *abominable Evils*, and dares not *adventure* himſelf upon *Tryal* but ſtudyeth *Shifts* and *Tricks* to *avoid* it? Let him firſt,

if

if he be able, *acquit* himself of the *Forgeries*, *Perversions*, *Lyes* and *Slanders*, which lye, as so many *Indictments* against him; and when that is done, let him and his Adherents put forth their *utmost Strength* and *Ability*, to prove us No *Christians*; we are not fearful of a *good Issue*, but ready and willing, with an holy Confidence, to encounter them *all*, in Defence of our *Christianity*; nay, have we not twice already *condescended* (*though beside the Business, and out of its proper Season*) to hear them say the *utmost* they were *able* upon that Subject, until themselves *were weary of it*, *and withdrew*? And what Advantage they have *gain'd* thereby, we are well content the World should judge.

But after all this, shall we have *no Right* done us? must we be *continually* calling upon you for *Justice*? It is now much about two Moneths Time, since I sent forth a *single Sheet* under the Title of a FRESH PURSUIT, &c. In which I gave a succinct Account of the Occasion, Rise and Progress of this Controversie, briefly also touching (by the way) some of those *Devices*, *Wiles* and *Artifices* which our Adversaries have used to *divert* us from the *Prosecution* of our *Charge*, and *turn the Controversie into another Channel*: Which having done, I *re-inforced* our Charge against *T. Hicks*

and his Abettors, and took upon me to *make it good* againſt them before a Publick and free Auditory: But inaſmuch as they have taken no Notice of it, I think fit to reprint that Paragraph wherein our Charge is re-inforced; The Words are theſe:

In Purſuance of which Reſolution, *I*, who am one of the People called *Quakers*, *do hereby* on the behalf of my Brethren and my ſelf, *publickly re-charge the ſaid* Thomas Hicks *with many foul* Forgeries, *groſs* Perverſions, *notorious* Falſhoods, Slanders, *and Defamatory* Expreſſions, *by him publiſhed againſt the* Quakers *in his fore-mentioned Books*; *which* Charge *I take upon me to make good againſt him, before a Publick and free Auditory. And I do hereby alſo charge all thoſe his Brethren* (whoſe Names are ſubſcribed to a Book of theirs, call'd, *The Quakers Appeal anſwered, together with their Champion* J. Ives, *with being acceſſory to the ſaid* Forgeries, Perverſions, Slanders, &c. *in favouring, countenancing, abetting or defending the ſaid* Tho. Hicks *therein*: And *this Charge I fix and leave upon all their Heads, until Juſtice be publickly done us herein*; *which I do hereby ſolemnly demand of the whole Body of the* Baptiſts *throughout this Nation* (many of whom, I am perſwaded, own not ſuch Injuſtice) *as they will anſwer it before the juſt God,*

and

and in the Heart of every Upright Man.

This *Charge* I now *re-iterate*, and the ſame *Demand* of *Juſtice* I now again *ſolemnly make*, an earneſtly *preſs* it upon *all* ſuch among you, as are any whit *tender* and *conſcientious* in your Way, and *at your Door I leave it.* The Perſons charg'd are ſome of your own Members: *Do us Juſtice*; *do us Right*; bring them to the *Teſt*; let them *acquit* themſelves if they can; if not, let them *ſink* under their own *Burden*; but do not you, by *adhæring* to them, or endeavouring to *protect* them, *draw their Iniquity upon your own Heads.*

T. E

Page 11. Line 24. for *muſt* read *may'ſt.* p. 35. l. 3. f. *Equum* r. *Æquum.* p. 41. l. 12. dele *the ſtop* (,) after *ſay.* p. 46. l. 21. f. *adventure* r. *add we were.* p. 52. l. 5. of the Marginal Note, f. *he* r. *we.* p. 54. l. 16. f. *Ran* r. *Van.* p. 70. l. 23. f. *or reject* r. *and reject.*